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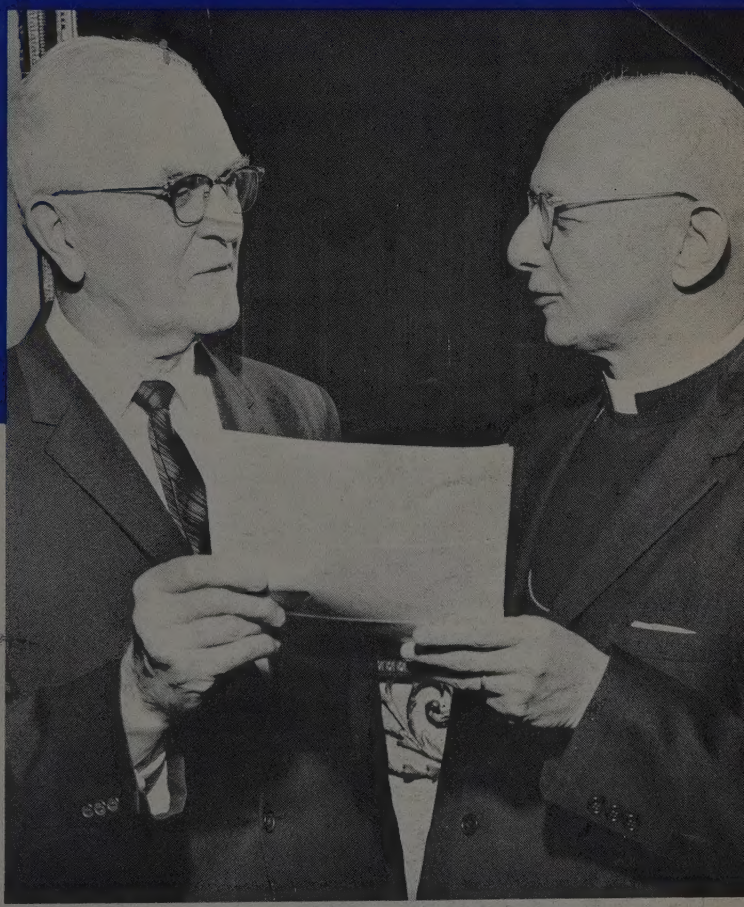

SPOKESMEN FOR SEVEN MILLION

Lutheran leaders J. W. Behnken and F. E. Reinartz

ol. 41, No. 20

FEBRUARY 18, 1959

"This Is My Faith!"

DURING THE EARLY MONTHS of my pastorate, three elderly sisters who were members of my parish requested me to go with them to visit their aged mother. She was nearly ninety years old and critically ill. I had never met her before, but fortunately was able to speak to her in German, the language she understood best.

IT WAS ALMOST like a family reunion. Her children and a grandson gathered around her bed while I inquired about her faith. There was a moment of silence. Then she folded her hands and, in flawless German, recited Luther's explanation of the Second Article of the Apostles' Creed.

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, i my Lord; who has redeemed me, a lost an condemned creature . . ."

So it went, in the quiet of that room, o to the final words, "This is most certainl true." Then she opened her eyes and wit a firm voice said, "This is my faith!"

IT WAS THE MOST beautiful confession had ever heard. God alone knows ho many times she had recited these precio words in her long life of four score yea and ten. Her children told me that she ha taught them the Catechism when they we young. Their devotion was an added pro of the depth of their aged mother's fai and the power of her example.

—FRANK BROESICKE

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

Chapel bias protested

Lutheran cadets at the U.S. Military Academy at West Point and at the Air Force Academy at Colorado Springs should have the right to "freedom of religious choice," a delegation of church leaders told Defense Department officials at Washington this month. Heading the seven-man delegation were Dr. F. Eppling Reinartz, United Lutheran Church secretary and president of the National Lutheran Council, and Dr. John W. Behnken, president of The Lutheran Church—Missouri Synod (*see cover*).

At West Point, all cadets except Roman Catholics and Jews must attend the general Protestant chapel services. At the Air Force Academy, underclassmen must attend while juniors may attend only once a month and seniors have the option of church or chapel attendance.

Lutherans should have "equal freedom of election" to Roman Catholics and Jews, the churchmen's statement urged. It charged that the wide variety of chapel preachers led to "confusion in religious matters" and that the services were dominated by "the Episcopal cultus."

At West Point, a civilian chaplain ministers to Protestant cadets. Almost without exception, the chaplain has been a member of the Episcopal Church. There are 160 Lutheran cadets at the Point. A bill now before the Senate would provide for regular military chaplains to serve West Point, chosen on a rotating basis among the major denominations. The Naval and Air Force academies now use this system.

Roman Catholic gains noted

Roman Catholics are gaining in political power and in influence on American life, Dr. Robert E. Van Deusen, Washington secretary for the Division of Public Relations, told the National Lutheran Council at its annual meeting at Milwaukee this month. "In areas such as effective public relations, encouragement of able men and women to enter public life, and creative approach to social issues, wholesome growth should not be envied but emulated," he said.

"It is necessary at times to oppose the tendency of the Roman Catholic Church to use social, economic and even political pressure to force its own standards of moral judgment on all of society," Dr. Van Deusen warned. "But when we differ, we should do so as friends and fellow Christians, expressing our convictions honestly and openly. We must remember that Protestants and Roman Catholics are common contenders against the secularism of our times and that at the deepest level, we are Christian brothers."

Dr. Van Deusen, who writes the weekly Washington page for THE LUTHERAN, cited the growing strength of the Democratic party and the struggle between federal and state authority over racial segregation in public schools as other major trends in American life.

Menter heads NLC

Elected to head the council for the coming year was Dr. Norman A. Menter

NEW OFFICERS ELECTED BY NATIONAL LUTHERAN COUNCIL

hosen at Milwaukee meeting this month were Dr. Norman A. Menter, Berkley, ich., president; Fred C. Eggerstedt, New York, treasurer; Dr. Raymond M. Olson, inneapolis, Minn., vice president; Harold Le Vander, St. Paul, Minn., secretary.

esident of the American Lutheran hurch's Michigan District and a vice esident of the ALC. He succeeds Dr. Eppling Reinartz, who completed the nstitutional limit of three one-year ms. Dr. Raymond M. Olson of Min- apolis, stewardship director of the angelical Lutheran Church who had en secretary, was moved into the vice sidency of the council.

For the first time, the council named layman as its secretary. He is Harold Vander of St. Paul, Minn., a member the Augustana Church. As treasurer council returned to office Fred C. gerstedt of New York, a United Lu- ran layman.

Missouri stays aloof

Plans for the council's future had been natter of concern to church leaders. en of its eight member bodies were nning merger into two new churches. American, Evangelical and United Evangelical churches will form a two-million-member The American Lutheran Church. The Augustana, American Evangelical, Suomi and United Lutheran bodies will unite into a three-million-member church still to be named.

With The Lutheran Church—Missouri Synod co-operating with the council in some areas, officials had hoped that the realignment might bring the Missouri group into membership. These hopes tumbled into uncertainty as the Missouri Synod "respectfully declined" an invitation to take part in exploratory talks about joining the NLC. Dr. Behnken told the council by letter that because of the impending mergers his synod regarded the "doctrinal positions" of the groups "uncertain" and in a "state of flux." He suggested that the doctrinal positions of the churches in the council be "clarified" before discussion is undertaken.

Unilateral action by Missouri in re-

gard to council membership might further jeopardize the Synodical Conference, in which the Missouri Synod is allied with the Wisconsin, Norwegian and Slovak synods, Dr. Behnken implied. He said Synodical Conference members are engaged in their own efforts to achieve "greater scriptural harmony."

Empie hopes for change

The council's reaction was "surprise and regret," Dr. Paul C. Empie replied to Dr. Behnken. The NLC executive director said the council still hoped the Missouri Synod would reconsider "so that conversations looking toward a solution of the present fragmentation of this witness may not be unduly delayed."

Churches in the council were no less concerned than Missouri over matters of doctrinal soundness, Dr. Empie stressed. "However, we have the conviction that progress toward further Lutheran cooperation on such a basis can be best made through conversation," he wrote. With "several Lutheran bodies remolding their organizational life" the present was a "particular opportunity" for clarifying doctrinal positions, which could be of "immense mutual benefit," Dr. Empie pointed out.

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, commented to the council that the "door was still open" for Missouri Synod membership in the LWF. The Missouri Synod is one of the few churches still outside the organization of 57 churches which represents more than 50 million of the world's 70 million Lutherans. Missouri Synod committees are studying LWF programs and no action is expected until the 1962 convention.

Board makes mission grants

Construction of a $1.5 million new Phebe Hospital at Zorzor, Liberia, unde interdenominational auspices drew close to reality as the ULC Board of Foreig Missions this month fulfilled its $300,00 pledge toward the building. The Episc pal Church, the Methodist Church an the Liberian government are co-operatin in erecting a modern medical center.

The grant was part of $658,000 vote by the board for capital expenditures o foreign fields. Most of the funds can through the added income provided b United Lutherans' response to the 40 anniversary appeal in 1958.

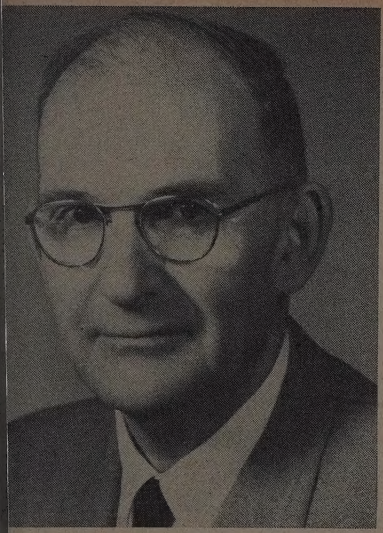
A new plane will be winging ov Liberia's jungles to serve ten interior m sion stations. The board approved r placement of the old plane, worn out hard usage and rough landing strips. another area, it approved purchase of prints of the film *Martin Luther* with Japanese soundtrack added, for showi in Japan.

As candidate secretary, the bo called the Rev. Arthur L. Ruths, stud pastor at Pennsylvania State Univers He will take up his new work June recruiting candidates for foreign miss fields and guiding them through th period of preparation.

Dr. Fry to visit South America

Two affiliated churches of the ULC South American mission fields will visited this spring by Dr. Franklin Cl Fry, the board was told. He will t part in the cornerstone laying for a n church building at Georgetown, cap of British Guiana, and will later go Argentina.

Dr. Fry, who is president of the theran World Federation and chairm of the Central Committee of the Wo Council of Churches, will particip April 13-17 in the LWF-sponsored Th



HEADS LAYMEN'S MOVEMENT
LeRoy B. Breneman

in American Lutheran Conference at enos Aires. Its theme will be "Evan- ical Witness in Latin America." About representatives of twenty Lutheran lies and agencies working in various ds in Central and South America have n invited to attend.

ssion role changing

Newly inherited autonomy is burden- leaders of younger churches in Asia h so many administrative tasks that y are distracted from their basic mis-, a Lutheran World Federation of- l said. Dr. Sigurd Aske, associate ctor of the Department of World sion, warned after a 10-week tour of Orient that the "primary task of evan- sm" must be impressed on the former sion churches. "Otherwise, the added den of administration easily becomes focus of attention . . . sapping the itual energy of the leaders often to the point of disillusionment and confusion," he said.

Part of Dr. Aske's trip was devoted to turning over to the new indigenous Northern Evangelical Lutheran Church of India the properties formerly owned by the 91-year-old Santal Mission. The mission, a joint American-Danish-Norwegian agency, had been staffed by 83 missionaries. It operated two seminaries, various schools, three hospitals, two leper colonies and a huge Assam-tea-growing estate which employs 1,400 people. U.S. support of the mission had come through the Lutheran Free Church. The new Northern Church is one of ten Lutheran bodies in India, seven of which hold LWF membership. United Lutherans last year turned over title to all India property to the Andhra Church, which is affiliated with the ULCA.

Breneman to head LLM

LeRoy B. Breneman, insurance agent and civic leader in Lancaster, Pa., was elected president of the Lutheran Laymen's Movement of the ULCA at the semi-annual meeting of the executive committee in New York this month. He succeeds Dr. Everett G. Mitchell of Chicago, radio and TV executive.

The committee chose three vice presidents: Bart R. Brammer of Indianapolis, Robert E. Carter of Baltimore, and Dr. Roland C. Matthies of Springfield, Ohio. Officers serve for the 1959-60 biennium.

Dr. Henry Endress, executive secretary, reported that adjustment of membership rolls showed 2,696 members active in the movement on Jan. 1. Contributions from these members underwrite the ULC stewardship program.

Report of the LLM's fund-raising service showed that 151 congregations had been aided in raising $10.5 million for capital purposes during the past five

years. Last year the seven-member fund-raising staff conducted 37 campaigns with total pledges of $2.2 million.

Evangelism conferences held

New evangelism efforts were urged on thousands of Lutherans who participated in a brace of evangelism conferences. The five-day conferences, held at North Hollywood, California, and at Madison, Wisconsin, were sponsored by the American, Evangelical and United Evangelical Lutheran churches which are to be merged in 1961. Also participating were United Lutheran and Lutheran Free churches.

More than 2,000 at the County Fair Grounds Arena in Madison on Jan. 28, heard Dr. Conrad Thompson, conference keynoter, charge that Lutherans were often "prejudiced" in evangelism efforts and directed them only toward people of the "same national background and race." He said many parishes "cater to the middle class and would like to keep it that way." Dr. Thompson, who is ELC evangelism director, urged "breaking down all barriers of tradition and prejudice, so that our ministry will be to all people."

The North Hollywood Conference at Emmanuel Church heard the Rev. Joel Dobbe of Milwaukee ask city churches to learn a "new vocabulary" which people can understand. Most unchurched city dwellers "haven't the slightest idea what you're talking about" when told to "repent, to believe, or to depend on God's love," he said. Citing difficulties that confront city pastors, he urged a demonstration of Christian love by a "dynamic program" of community service.

Methodists lead as governors

Twelve of the 49 governors of the United States are Methodists, a survey conducted by the Lutheran Brotherhood *Bond* revealed. Methodists hold more governorships than do members of any other religious group.

Baptists and Roman Catholics are tied for second place with eight each. Lutherans preside in seven state capitals. Five governors are Presbyterians, three Episcopal, two are Congregationalists, one is a Mormon, one is Jewish, and two claim no permanent affiliation. Roman Catholics made the biggest gain over the past four years, increasing from three to eight. Lutherans gained four governorships. Episcopalians dropped from ten in 1951 to the present three.

The order of governorships was quite different from the proportion in the 86th Congress as reported in last week's LUTHERAN. Roman Catholics had the largest representation in Congress, with Methodists second and Lutherans in seventh place.

States with Lutheran governors are Maine, Minnesota, Montana, North Dakota, South Carolina, South Dakota and Virginia.

A Minnesota survey showed that 6 members—35 per cent—of the Minnesota state legislature are Lutherans.

Vatican shuns shadow regimes

For more than ten years the Vatican had recognized among its diplomatic corps envoys from the Polish and Lithuanian governments-in-exile. These shadow regimes had been maintained by groups of refugees or expellees who fled their countries when the Russians took them over.

This year the Vatican left off its diplomatic list the representatives of these two governments. The Vatican City newspaper *Osservatore Romano* commented that the action had been taken only for "technical reasons" and signified

STEEPLE IN SEARCH OF A CHURCH
illagers at Imsweiler, Germany, years o started to build a parish church, ran t of funds after constructing steeple. eeple now stands alone and villagers tend services in neighboring town.

ange in Roman Catholic policy in re-rd to Communist-ruled Poland and thuania.

Although secrecy surrounded the deli-e relations between Roman Catholics d the Communist government of Po-d, the Vatican also nominated four w Polish bishops. Newsmen in Rome v the moves as a possible prelude to ther negotiations between the Vatican d the Polish regime. Poland has a large man Catholic population. Further significance was seen in the fact that the Vatican action followed a two-month visit to Rome late last year by Cardinal Stefan Wyszynski, Roman Catholic primate of Poland.

Lutheran majority in Germany

In all of Germany 60 per cent of the population is Protestant, 35 per cent Roman Catholic and 5 per cent has no church affiliation. These figures were reported by the statistical office of the Evangelical Church in Germany.

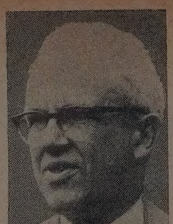
West Germany is 51 per cent Protestant and 45 per cent Roman Catholic, the survey showed. Four per cent of the people were reported outside the church. Influx of refugees from the East Zone swelled the Protestant population of the German Federal Republic, the report said. It foresaw a Protestant majority even in the Rhineland and Westphalia by the time of the 1961 census. Largest Roman Catholic majorities are in the Saar (73 per cent) and Bavaria (72 per cent).

In Germany's Communist-dominated East Zone, 82 per cent of the population is Protestant and 11 per cent Roman Catholic, according to latest available figures. A census was completed by the Red regime in January but figures have not yet been released.

Important changes in church statistics are likely to be caused by the large number of mixed marriages, the report warned. One out of every four marriages is between a Roman Catholic and a Protestant. About one-third of them take place in Lutheran churches, but a large number are civil ceremonies.

And so forth

Finland's first *Kirchentag* church rally was held early in January at Jyvaskyla with the theme, "The Gospel in a World of Conflicts."



WASHINGTON

By ROBERT VAN DEUSEN

INTEGRATION IN VIRGINIA

YIELDING to the logic of history and the supremacy of federal law, Governor J. Lindsay Almond of Virginia quietly brought to a close the era of massive resistance against school integration. Calling a special session of the General Assembly he told them soberly that legal opposition to the Supreme Court decision had run its course, and that some integration was inevitable.

Capitulation was not easy. Governor Almond's stubborn resistance to the Court's edict had made him a symbol throughout the South. It takes a man of stature to step down from a pedestal and admit defeat in a hard-fought battle.

Almond showed a capacity for statesmanship in handling a difficult situation. He broke with the extreme segregationists who had been his most ardent supporters, and he refused to use his police powers to thwart desegregation.

He asked the General Assembly to pass laws providing for: (1) repeal of compulsory school attendance; (2) tuition grants of up to $250 for private schooling of children unwilling to attend integrated schools; and (3) stiff penalties for people threatening to bomb a school, church, or other public meeting place.

He conceived these measures as a temporary solution, while a legislative commission made a thorough, long-range study of all facets of the problem. Meanwhile, he wanted to make sure that no child would be forced against his will o that of his parents to attend an integrate school.

Significance

THE IMPORTANCE of Governor A mond's change in attitude lay largely i its effect on the rest of the South. Th Old Dominion's history of national an southern leadership gave special signif cance to its total resistance to integratio

Modification of that policy will hav repercussions in every southern stat Acceptance of token integration in Vi ginia will strengthen the hand of the mo erates in other states, who have bee counseling quietly that some degree integration is inevitable.

John Popham, editor of the Chatt nooga *Times*, said: "Virginia has alwa been an image for the South in the sen of Robert E. Lee . . . but also in t sense that she is a little more responsibl more given to law and order, a little mo sedate. . . . If this token integration go off all right on Monday, it will show th Virginia doesn't stand for the lunat fringe. But it must go off well. T South has not forgotten Little Rock."

Mr. Popham predicted that the re effect of Virginia's action would come the "new South," the growing urban a suburban areas where there are "univ sities and liberal leadership, and the pra tical businessman who has to conser his gains."

Feb. 2—the first day of integration Virginia—came and went without in dent. Negro youngsters in Arlington a Norfolk had been briefed on how to co duct themselves. They took their plac quietly while people of both rac breathed a sigh of relief.

Of course the story is not finished. F reaching social changes do not happ that casually. But a start has been ma

canadian affairs

LABOR AND THE ECONOMY

"I SAY TO YOU with the utmost good eling that you can't have it both ways," ime Minister John Diefenbaker told e Canadian Labor Congress last month. epresentatives of the CLC had pre- nted a brief to the cabinet, urging gher wage and welfare benefits along th income and sales tax reductions. The brief called for a $75-a-month d-age pension payable at 65 (in place the present $55 at age 70), and an crease in family allowances. It also asked for a full-scale system of alth insurance, and more subsidized using. Along with these should come national minimum wage rate of $1.25 hour on the basis of a 40-hour week. case a worker became unemployed, should get jobless benefits equal to o-thirds of his previous earnings. At the same time, the brief urged a luction in the federal 10 per cent sales along with an increase in income tax emptions (from the present $2,000 for rried couples and $1,000 for single sons, to $3,000 and $1,500).

TO COMPENSATE for these increases in national budget (already running a deficit) and to make up for the pro- ed tax reductions, the Congress advo- d a higher corporation tax and in- sed rates applicable to higher per- al incomes.

n reply to these requests the prime ister pointed out that the national nomy is closely tied in with interna- al trade and that Canada must have ort markets. But in those markets country must meet the economic chal- e being made by Russia and China. You can't have those markets if you e yourself out of them," he warned.

"Remember that the Communists don't measure their returns on exports by the profits but by the degree that those exports undermine the economy of other nations."

The prime minister's warning was echoed a few days later by James Muir, president of the Royal Bank of Canada. Speaking to the Vancouver Board of Trade, he said that Canada, like the United States, was tending toward a high-cost economy, with the consequent danger of pricing itself out of world markets.

A LITTLE self-examination and realistic thinking, he said, should cause Canadians to consider whether it is feasible for them to base their labor and other costs on those of the United States. That country had a massive production and a huge home market that was ten times larger. Canadian prices were inflated "to a point of explosive danger."

"All one has to do," said Mr. Muir, "is to look at a TV program advertising identical goods here and in the U.S. The comparison between the price that appears on the screen for this given article in the U.S. and the price a Canadian has to pay for exactly the same thing here is a bit shocking.

"And don't think that the U.S. dollar has not also suffered badly from erosion. The whole Western World is suffering from inflation and Canada is among the worst!"

Almost as if in argument against the labor brief, he warned Canadians to "look our costs squarely in the eye and quit fooling ourselves that we are an economic giant who can afford almost anything . . . We are an indolent, pleasure seeking, and soft section of humanity as opposed to the endlessly toiling, fanatical, ambitious and dedicated hordes in other lands."

—NORMAN BERNER

Where to Go in K-Town

American soldiers stationed around Kaiserslauter find fun and friends at the Lutheran Service Cente

By GUSTAVE F. KILTHAU

What do you do in a town like Kaiserslautern? You're on pass from Sembach Air Base—far from home. Will you try a Gasthaus? They say the beer . . . There's one, now.

Wait a minute. Look across the street. There's something that looks like home. An American sign, in bright lights. "LUTHERAN SERVICE CENTER," it says. Let's go see what it's like . . .

I GUESS this is the way a lot of servicemen get acquainted with the Lutheran Service Center in Kaiserslautern. One can hardly miss it, right in the heart of this bustling West German city.

Personally, I was invited. I got a friendly letter at the base from the Rev. Carl M. Sitler, telling about the center and its Sunday church services. It was advertised on the company bulletin board, too—a two-color poster with a map showing the location of Fruchthallstrasse, quite close to the main bus stop downtown.

But maybe this is your first visit "K-town." The big sign attracts yo There's also a big lighted cross. And lig streams out from the many windows. looks inviting. Let's see what it's li inside.

Well, the welcome is as warm as you hoped. A hearty handshake at the do from Chaplain Sitler makes you f wanted. And right away other fello start talking to you, make you feel home. You get the idea that the "servic in Service Center means the center's se ice to you, rather than just a center service men.

EVERYBODY is asked to sign the gu register when he comes in. He puts do his name, unit, home town and ho church. The information is useful to center, of course, but it's a good thing the guest, too.

What better way is there to see whet any of your old buddies are around, t by checking the book? You know,

Make yourself right t home!" Chaplain itler gives Airman im Scarsden a wel- oming handshake.

at your friends will find your name ere.

Right above the book is a huge map the United States, loaded with pins. ou can stick a pin in your own home wn, and see how many other pins are ere already. Kilroy was probably here, t I do know about Kilthau.

Then you sign a state book, too, and ok through it for names of people om your vicinity. I'm from Syracuse, d you'd be surprised how many others e from there or towns close by.

The National Lutheran Council's Bureau f Service to Military Personnel, co-operating with the Lutheran Church—Missouri ynod, maintains service centers at key oints in Germany and in other countries here American forces are stationed.

Funds from Lutheran World Action are ed for the program. The centers offer dent recreation and good companionship as substitute for the vicious entertainment ually found in areas near military bases.

Now THIS is all very nice, the handshaking and the signing in, and the dartboard map, and so forth. What next? Take it from an old hand, you can't go wrong by visiting the snack bar. They've got coffee, I mean real American-style coffee, and cake to go with it. The supply is endless, and it's free.

There's always something to do at the Lutheran Service Center. The reading room, the TV lounge, ping-pong tables, piano, radio—all are there just for the using. Away from camp and barracks, these recreational facilities seem so much more fun.

Yes, you get Service with a capital S here at the center. But there is also something here you can't find elsewhere in Kaiserslautern, or in some of the other towns where servicemen spend their free week-ends.

I'm talking about the English-language Lutheran church services Sunday morning and evening. Some of the fellows come every week, with their wives and

children. There's Sunday school, too, before the worship service in the morning. They hold vespers at 7:30 in the evening.

CHAPLAIN SITLER, who's the boss at the center, conducts the services. He's a retired Navy chaplain. Sometimes he arranges for a group to attend one of the large and famous Lutheran churches in other cities not too far away. Last May, for instance, we went for communion to the Gedächtniskirche in Speyer, the site of the original "Protestation." And confirmation services were held in the historic Magnus Kirche at Worms.

One of the most important things the Lutheran Service Center does is helping service people find good living quarters, when they bring their families over from the states. The Housing Information List is kept up to date. It's a big book, with listings of available houses and apartments from the owners and agents.

This is a lifesaver for the fellow who doesn't know the city and can't speak the language. It saves him money, too, for

Feller needs a friend? Frank Flannigan, of Washington, Pa., apparently found one.

A new visitor, Airman Scarsden signs th register book. He can stick a pin to mar his home town on big U.S. map overhea

otherwise he'd have to pay a fee to a com mercial agency to find living spac Housing is that scarce in Kaiserslautern what with all the Army and Air Forc installations around.

NOW THAT we're acquainted with th Lutheran Service Center, let's chat wit some of the people who seem so muc at home here. Meet Bill Schaefer. He from Terra Bella, Calif., and he's singl an army man stationed at Kleber Kaser

Bill says he spends almost all his spa time in the center. "Here I can forg about the military for a while," he say "You know, the barracks, the mess hall the sergeants! Being here keeps me o of trouble, too."

Being a Lutheran, Bill got one of tho friendly letters from Chaplain Sitler, an that was enough to start him in the hab of attending the center.

"One of the main things I missed ov

eple of Gedaechtniskirche, at Speyer, andmark of Protestantism in Germany. aplain Sitler arranges for pilgrimages.

e was the church. Now that's no ger a problem, since there are Lu- ran services here every Sunday. I e regular duty hours, so it's easy for to get here. I'm in the choir, too, I really like that."

In the choir" was an understatement. directs it! But he doesn't talk much ut that. Listen to him:

You know, I never saw a waffle for hole year until I started coming here. They serve some really great waffles upstairs here every Sunday night."

KARL REEH, of Long View, Texas, is in Kaiserslautern for the first time, and he's impressed.

"I came to town to get some insurance, and I couldn't help seeing the Service Center's signs. You know, this center is as large as most of the New York centers? Yes, bigger and more complete than a lot of them."

Karl has been around. He goes to Paris now and then, because he knows French and can get along there. Now he's taking a USAFI course in German.

NO NEED to interview most of these people on their reasons for coming to the center. James Hornback, of Kentucky, and Leonard Rustad, of Utah, both stationed at Langerkopf, don't want to be interrupted. They're playing chess.

Little Joyce Mars, who came with her parents, and Robert Loftesnes, from North Dakota, are busy, too. They're eating some of those delicious waffles and syrup.

So it goes. The Lutheran Service Center in Kaiserslautern is many things to many people. Here the serviceman finds service, and personal help when he needs it—physical or spiritual. Here he finds friends in a homelike atmosphere far from home.

Thank you, Chaplain Sitler, and Mrs. Sitler, and all those here and back home who made this center possible in a strange land.

✠

THE CHRISTIAN FAITH is the only way to discover God, your neighbor, and yourself at the same time and to hold all three together without a sense of conflict.

—FLOYD SHACKLOCK in *This Revolutionary Faith* (Friendship Press)

First Foothold In America: THE DANES

Artist's conception of first Hudson Bay service

By ENOK MORTENSEN

DURING THE fifteenth century Columbus discovered America and other explorers sought and found new trade routes to Africa, India, and the Americas. Several European nations tried valiantly to find a northwest passage to China and Japan. Denmark was then a great seafaring nation and its king, Christian IV, was deeply interested in navigation, exploration, and commerce.

In 1619 the king commissioned the explorer Jens Munk to try his luck at finding a new route to the fabulous riches of the Orient. Two ships, Enhjørninge and Lamprenen, with a crew of sixty-fiv men, left Copenhagen Sunday, May 9 "in the name of God."

Munk sailed close to the south tip o Greenland, crossed the Davis Strait an entered Frobisher Bay. Here he foun the way blocked by ice and hurriedl sailed south and west through Hudso Strait into Hudson Bay. The eastern pa of these waters had recently been e plored but there were still large areas unknown territory.

It was now September, and instead finding sunny shores and fabulous fo tunes the expedition had encounter nothing but polar bears, ice, and Esk mos. Setting his course toward t southwest, Munk decided to spend t winter in the mouth of what is now call the Churchill River. This harbor and t surrounding country he called No Dania or New Denmark.

FOR SOME TIME the explorers far reasonably well in spite of the extre cold, lack of warm clothing, and dea

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A full year before the Pilgrims landed at Plymouth Rock, Danish Lutherans were holding services on American soil. This account of that historic "first" is from Enok Mortensen's book, *Stories From Our Church*.

The author is the official historian and archivist of the American Evangelical Lutheran Church, one of the four church bodies now approaching merger through the Joint Commission on Lutheran Unity. He is pastor of Danebod Lutheran Church in Tyler, Minn.

f adequate food supplies. The men unted bears and foxes, built fireplaces nd icebreaks, and felled trees for shelter nd fuel. But snow and raging blizzards pon forced them to remain isolated on r near the ships.

The chaplain of the expedition was a utheran pastor by the name of Rasmus ensen; and on this lone outpost were eld the first Lutheran church services North America.

Munk wrote in his diary, "The Holy hristmas Day was celebrated and kept a Christian should. We had a sermon id chanting and after the sermon gave e pastor a Christmas offering, accordg to the good old custom, each one cording to his means."

None of them had much to give, but ne of the crew members gave him two nite fox pelts intended as a lining for e pastor's gown. This was the first utheran Christmas observed in North merica.

BEGINNING WITH the new year the eather grew worse. The men, inadeately clothed, suffered from the severe ld and all their provisions froze solid. urvy and other diseases soon weaked the men and they grew violently ill. The pastor spent all his time caring the sick and the dying. In February himself became very ill, but "sitting in his berth," he continued to preach the survivors. He died, however, Feb. and lies buried in the first Lutheran veyard in North America, four miles m the present townsite of Churchill. Following Jensen's death, Captain unk himself continued the religious vices as well as caring for the sick. his diary, still preserved in the Unisity Library at Copenhagen, Munk s the tragic and heroic story of what ppened: Feb. 25, twenty-two had died. By April 1, thirty-four were dead; by the middle of May more than fifty had succumbed and the survivors were so weak that they were unable to bury the dead.

BY JUNE there were only three left of the original crew of sixty-five, and they were more dead than alive. June 4, Jens Munk felt certain that his last day had come. Lying in his berth he scribbled a farewell message in which he begged possible finders to bury his remains, and to inform the Danish king as well as his wife and children of his fate. Finally he bade "the world good night and committed his soul into the hands of God."

But, June 8, he staggered out of his berth and crawled up on deck. There he discovered that two members of his crew were also still alive. Each one of them had believed himself to be the one last survivor.

They succeeded in crawling ashore and found leaves of weeds and shrubs which they ate. The juices of fresh vegetables were like a tonic and the sunshine warmed them and improved their health. They caught some fish and gained strength.

By superhuman efforts they succeeded in making the smaller of the two ships seaworthy, and on Sunday, July 16, they began their return voyage "in the name of God." Through much hardship and many difficulties they reached Norway Sept. 21, but it was Christmas Day before Munk was safely back in Denmark.

The following year King Christian IV ordered Jens Munk to plan another expedition to Nova Dania where he had planted the Danish flag, and to build a colony; but the valiant captain was unable to complete his plans because of ill health. Thus the Danish people missed the chance to build a permanent settlement in the new world.

MANY YEARS LATER—in 1668—the famous Hudson Bay Company colonized the country discovered by Jens Munk, and still later, the French took possession of it. The river by which they had camped was for many years called "the Danish River." The ship which Munk had left behind him had long since drifted out to sea and disappeared, but the British who eventually drove out the French found several old guns with the insignia of the Danish king.

The government of Canada has since erected a memorial tablet with the inscription, "discovered in 1619 by the ill fated Danish expedition under Jen Munck —." In the Anglican church a Churchill may also be seen a tabl depicting Munk's crude drawing Churchill harbor and a brief descriptio of his diary. In Manitoba there is a pa called "Munck's Park" and the Canadia railway has named a station "Munck

Such was the fate of the first Dani travelers to America. Many years lat they were to return in greater numbe and to settle permanently.

And they took their church with ther

HOW TO GET THE RIGHT ANSWERS

By RALPH W. LOEW

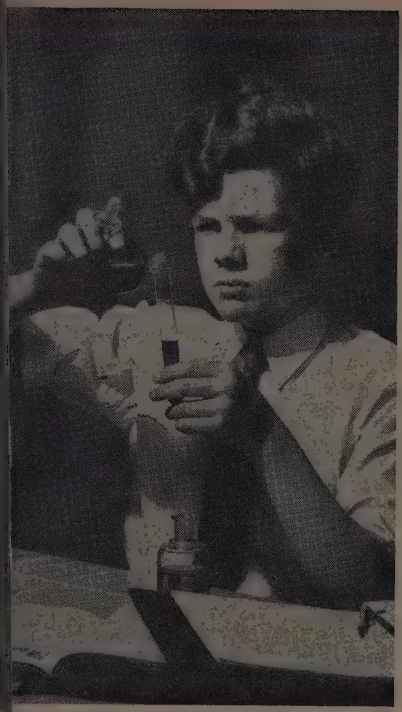
Sometimes it depends on asking the right questio

ONE OF THE MARKS of an educated mind is the ability to ask the right questions. Years ago it was assumed that the world was flat and its borders defended by fearsome dragons. Some people asked the right questions, Columbus acted on the answers and found the gateway to a new understanding of this planet. It was assumed that there was no connection between cleanliness and disease. Pasteur asked the right questions and secured the right answers. A cursory examination of progress in civilization will reveal that whenever a mind has been willing to seek and to search, there have been some ultimate answers revealed.

SUCH QUESTIONS are as varied as life itself. But they are marked with the common touch of respect and reverence. Young people are vandals when they rip up furniture or possessions with no respect for property. Adults are vanda when they rip up life not for the adve ture of seeking truth but for the delusi of being smart. The insecure and t totalitarian resent the question. T shallow mind is content only to ask a never wait for the answer.

All of this is of importance since w live in a time when misinformation passed around with alarming authe ticity. Hitler was reported to ha thought that one could make falseho sound true by telling "a big lie" oft enough until it was believed. We are so busy that we pick up snatches of i formation, pass them around from o to another until in the end it becom difficult to sort out truth from fiction our minds.

OUR WORLD NEEDS reverent searche for truth. More and more automati



quires keener and more observant inds. More and more skill in contriving ings requires more and more insight in dging things. More and more involve- ent in complicated urban life requires ore and more awareness of what this all about.

In a sense, life is for most of us similar a heritage. It has been accrued by the tient — and sometimes impatient — uggle of others. For example, a father y lovingly store up his savings in or- r that his son may obtain an educa- n. The son does not earn the money d, if he receives it, he can never say t he has merited it. In fact, he can only one thing. He can indicate a sire for education and show that he is worthy of it. Only then can he rightly receive the gift which he has not earned, but which is waiting for him nonetheless.

None of us has earned the love of God. None of us has merited special concern as an individual. None of us has been or has done things that set us apart for special favors in this universe. Yet we can ask the right question:

"What is man that thou art mindful of him
Or the son of man that thou visitest him?"

Then we open our hearts for some profound answer which gives meaning to life.

When the disciples asked, "Master, teach us to pray," they opened the way for an answer freighted with profound meaning. "When you pray, say, Our Father who art in heaven."

TELEVISION has developed many popular programs centered about this business of asking questions. By knowing the right answers and having, as one successful contestant called it, a genius for collecting, fortunate winners have secured large fortunes. We need to develop homes where children are encouraged to ask questions, where the biggest things of life are discussed and where the patterns are set for a reverent search for truth. The rewards will be great.

The answer to cynicism and bankruptcy of faith is not in bludgeoning the minds with stock answers. It is rather in the quiet, reverent, co-operative search. They said of Jesus, at the age of twelve, "He was among the doctors, both hearing them and asking questions." In that combined set of verbs, hearing and asking, there are keys to the doors that open to mature living. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

A DATE DOWNSTAIRS

Old Folks in a Michigan "Poor Farm" gained new hope and a new desire to live because one woman saw their needs and helped them

By CAROL SPICER

AT WASHTENAW COUNTY'S old folks' home in Ann Arbor, Michigan, one warm-hearted, gregarious young woman has brought about a miracle. Because of Viola Forth, apathy has changed to eagerness.

There is a stirring of old bones in that red-brick crate of a building. The old people are actually in a hurry to get out of bed in the morning. They have things to do. A date downstairs.

Let's go down to the basement in this place that once was called the Poor Farm and see what's going on. In a large room about twenty old men and women are sitting in wheel chairs and rockers watching intently the pair of women who walk so slowly the length of the room.

One of the pair is tiny and frail and old, the other young, blond, laughing and healthy. She is holding the other gently by her shriveled arm and saying, "That's good, Mrs. Gordon, that's *good*. You'll be going to a movie before long."

She gives the arm a squeeze and the old one smiles proudly. "I'd like to walk alone now; I'm sure I can," she says, and off she goes unaided, stepping high and jerkily like a child just learning to walk.

A pitiful scene? Not to Viola Forth, certainly—herself so straight and shining eyed. To her it is a lovely sight.

WHEN SHE FIRST met these people they were nothing but inert bundles of humanity, in bed or out. *Now* look at them. They have come down here of their own free will and when Mrs. Gordon is finished they too will labor through some exercise, each in his own fashion.

And they will grumble when it's time to go upstairs. Viola Forth has quite literally brought them back to life.

Mrs. Gordon is one of her easier vic-

Mrs. Forth helps patient with doll dress

tories because she came in only eight months ago. As Mrs. Forth says, laughing: "I just grabbed her fresh, before she had a chance to climb into bed and become a vegetable. They're the tough ones: those who've lain for years and years."

When Mrs. Gordon came to the hospital she was paralyzed from a stroke. Now she's ready to go "out" as they call it here, to a boarding home.

When Mrs. Forth applied for the job of receptionist at the Washtenaw County Hospital she had no idea she would become so vitally interested in the poor old souls. She was a good receptionist, a qualified typist; the job was—a job. But she was a fast worker and when her desk was clear she'd wander into the back corridors. Being of a sunny nature she was appalled at what she saw.

It was not that the patients didn't get the best of nursing care; and the food was as good as you will find in any home of this kind. The Hospital Auxiliary, a group of civic-minded county women, had done a great deal for them in a material way: they had put up pretty curtains, had bought the wheel chairs and walkers, fixed up a lounge room complete with TV; they kept a shop, and gave a party every month, with ice cream and cake and entertainment.

But there were so many women at the parties, and running the shop, that it was confusing. What the patients really needed, although they couldn't have put it into words, was one familiar, everyday person whom they could count on. Someone who cared—*every day*.

THAT IS what Mrs. Forth discovered as she returned again and again to the wards and lounge rooms during her spare time. She found they were looking for her; that she was the incentive they needed. Now that she's fixed up the basement room for them they want to get down there after breakfast first thing. Because their good friend is there and it's jolly and it feels good to make presents for their grandchildren and to try to move their arms and legs.

Take Frank over there in the corner. He's another "star." He'd been so pleased when Mrs. Forth stopped to talk

Mrs. Forth meets her friends in this cheerful basement room for a "date downstairs"

to him in his wheel chair in the corridor, that she stayed and kidded him along.

One day she said, teasing, "Frank, I believe you could walk if you wanted to."

"Sure now, and maybe I could if you would like it," he came back.

Now Mrs. Gordon has at last finished, and Frank can have the floor. He pushes himself up with his one good arm and walks slowly, with only a cane, around the room. He looks over his shoulder at Mrs. Forth for approbation.

SHE GIVES it to him all right. "Frank, you big show-off. You go back and sit down and let Bessie have a turn. You've been around three times anyway."

She motions to two stalwart young men—alimony offenders who come out voluntarily from the county jail to help—and together they hoist Bessie, a mountain of a woman, to her feet.

Bessie shuffles along pushing a chair in front of her. Mrs. Forth glows, and laughs heartily when one of the old men calls from the sidelines, "Put your left shoulder up, Bessie. Atta girl."

Mrs. Forth isn't through yet. She must get Rusty started on her doily, tacking the material to the table and putting the hook in the tightly curled finger of Rusty's one "good" hand. She helps to awkwardly pull the first threads, puts a loving arm around the humped shoulders.

THE PROGRAM got really underway shortly after Mrs. Forth went into the Fleming equipment store to beg or borrow tools so that her old men could make things out of wood and metal.

By that time the sympathetic hospital superintendent, Bob Reynolds, was letting her take time off from the desk every morning; she had appropriated the room in the basement for her activities, had put in a long table, some bright curtains and a phonograph.

She also wheedled the hospital maintenance crew into making some parallel bars. All she needed now were some materials for the men to work.

She explained all this to Mr. Fleming. He was impressed. He not only gave her the tools; at the next meeting of the local Kiwanis Club he got to his feet and talked about Mrs. Forth and what she was trying to do.

Result: the Kiwanians voted to pay $112 of Mrs. Forth's monthly salary so that she could devote full time to "rehabilitating the patients."

At night, in her room in Ann Arbor, Mrs. Forth thinks up new ways to keep her "family" busy, some new magic to reach an unresponsive one.

SOMETIMES she bundles them up, packs them into borrowed cars and takes them to an ice cream social or a movie. To be eligible for a movie date with Mrs. Forth one must be able to walk from the hospital to the car, and from the car right to his or her seat in the theater. That's why everybody who can works hard on the exercises.

Friday morning the activities room turns into a chapel. Shades are drawn, the table is removed, an altar and pulpit are placed at the end of the room, and chairs put in rows for those who aren't in wheel chairs.

The candles are lighted, the minister takes his place, Mrs. Forth puts on a record of an organ processional and the lame and the halt file in and take their places. They listen to the simple sermon and they sing "He walks with me, He talks with me" in their quavery voices. When it's over they all feel better.

Mrs. Forth loves people, she has a happy disposition and she is tireless. That is all it took to change the lives of the men and women in this county hospital.

FIVE MAKE A FAMILY

Question Marks

PETE WAS in bad shape when he came home from catechetical class. Even Susie felt it.

"What's wrong with *him?*" she demanded, trailing me to the kitchen.

"He feels sad. That's what makes him act so grumpy."

"Looks more mad than sad to me!"

"That's the way with boys. Nobody likes cry-babies, but if a girl or a woman feels sad enough to cry, no one makes fun of her. We seem to have the silly idea that no matter how sad a boy or a man feels, he can't be caught crying."

"You mean he, Pete, my brother, probably feels like crying?" Disbelief was written all over her face.

"Very likely. So be kind, won't you?"

"But he's only been to the church. It's not like he lost a basketball game down at the 'Y,' or something."

I COULDN'T help laughing. Pete is very hard to live with for a while after his team loses. Most of the family keep out of his way. But we've never talked about it and I hadn't realized Susie had sized up the situation. "It's worse than that, I'm afraid. He's just beginning to take in what it will be like to have a friend like Pastor Sym too far away to talk to when the going gets rough."

"Well, he's no different than anyone else, then. Everybody will miss him. So what can we do? Just nothing. People have to move away. Happens all the time. Four kids out of my class this year. And I liked them an awful lot—not enough to cry, though."

"I'm glad you're not crying, anyhow! That makes one pair of dry eyes in the family." At her amazed look, I corrected quickly, "No, I was exaggerating. The rest of us aren't crying. We just feel sad. Pastor Sym has been such a good friend—and more than a friend. A pastor we could go to and know we could ask him about things or tell him what was on our minds and he'd be interested enough to help us think things through. We may not weep, but we do feel like it."

SUSIE WAS scornful, with all a child's scorn of feelings she doesn't share. "That's goofy. We've still got Pastor Ittel."

"Of course, we have!" I agreed brightly, if a little falsely. The last thing I would want to do was undermine Susie's, or anyone's, respect and affection for the senior pastor. If Dan and I have spoken, just between us, of the difference in our relationship with a man who knows the answers, very good answers, and tells us—the difference between that sort of relationship and one with a man who gets into our situation with us to help *us* find the answers, we'd never breathe it to another living soul. Pastor Ittel is a fine person and a good pastor.

Suddenly an idea struck me. Could the pastors themselves feel the difference in the way people turn to the two men? Could that have anything to do with the change? Certainly neither of them has ever hinted at such a thing. I must be imagining things.

"Set the table, will you please, Susie."

"Right away. Room for our new service books at our places tonight?"

"I think so. But watch those milk glasses! We had a close call last night."

KAREN CAME into the kitchen at that moment, algebra book, tablet and pencil balanced precariously as she glanced back over her shoulder in mock alarm. "Thunder on the horizon! I hardly said a word and Pete just about bit my head off."

"Haven't you taken a nip at his, now and then, without much provocation?"

"Only when I was mad about something else or sort of upset. Don't tell me the lordly Pete is upset!"

"Just let him alone. He'll be all right."

"Well, thinking about Pete won't get my algebra done. Look at this equation a minute, will you, Mother?"

"Now? Oh, Karen, you know I need peace and solitude to try to dredge any algebra out of my poor unused cranium."

"It won't take a minute. Maybe I've added or subtracted wrong."

"Well, that I can do. Let's have a look." Funny how something I haven't used for years comes back when the necessity to help the children with their homework draws it out. Makes me wonder sometimes how much other information I'm not using is stored away in my memory some place.

"Mother!" called Susie. "Telephone! It's that Mrs. Kent," she added under her breath.

"HELLO, CONNIE." Regina's voice was as soft and smooth as her hands. Can you speak of a well-groomed voice? "There's an exhibit at the art club tomorrow and I wondered whether you'd like to go? I'm not a member, but I met the president this afternoon and she asked me to come and bring a friend. I'd like to take you, if you'd enjoy it."

"Of coure, I'd enjoy it, Regina. I may be a little like the woman who stood in front of the Rubens, saying, 'I may not know much about art, but I know fat when I see it.' If you won't be embarrassed by my ignorance I'd love to go. Oh, no, wait a minute till I look at my calendar." I thumbed hastily through the pad by the phone. "Bother! I was right. Tomorrow *is* my circle meeting."

"CAN'T YOU skip it? You aren't a hostess or anything, are you? Bet you haven't missed a meeting all year. They'll appreciate you more if you aren't at every meeting. Do come!"

Something in her reasoning irked me. I don't go to be appreciated! Or do I? Do I like to have them say, "Connie is so loyal, so dependable. You can always count on her." Angrily, I shrugged aside the idea. However, I answered pleasantly enough, "Sorry, Regina. I found quite a while ago that if I don't want church engagements to be crowded right off the calendar, I have to put them down the minute I hear about them and stick to them. It's become a sort of fixation, I guess."

"A church fixation! That's priceless. But surely you aren't really compulsive about it! Break over just this once to please a stranger in town who needs company."

"Why doesn't the stranger come with me? You know how much we enjoy having you."

"I know how kind all of you are. And truly I would love to come some other time, but this exhibit—well, if you won't, I'll just have to go alone." She did sound a little pathetic, but as I hung up the phone my sympathy just didn't seem in working order. In place of it, all I got on my personal radar screen was question marks.

WORSHIP NOTEBOOK

FLAGS IN CHURCH

A LOT OF PEOPLE are due for a mild shock next July 4. As they go patriotically to display Old Glory they'll find that the 48-starred flag is no longer in style. Enterprising merchants are not unaware of this situation. Already ads are appearing in newspapers with the new flag of 49 stars and the arresting injunction: "Be ready for the Fourth!"

My son has called my attention to this latest drain on the family pocketbook and indicated "just the place" to hang our new flag. So, patriotic citizen that I am, I'll order our new flag. When the day comes I'll fold the old flag reverently, put it away and then go hang up the new.

I SUSPECT THAT a lot of churches throughout the land will soon be thinking about the same thing. And I for one hope that they'll do nothing about it! Before somebody's blood pressure suddenly spurts space-ward and he starts to write a letter reporting me to the committee on un-American activities, let me elaborate. I yield to no man in my love for my country. Moreover, if anyone wants to compare genealogies to see whose great-great-grandfather got here first, I'll match mine with his anytime. I served proudly in the Navy during the last war. My only brother, of blessed memory, gallantly gave his life for his country. And the sight of our national ensign whipped by a stiff breeze at the top of a flagstaff or in a parade will send shivers up and down my spine.

But flags—any flags—are inappropriate in a church. A lot of people attribute great importance to the Christian flag. I suspect that the real reason most of the churches displaying flags use it is that it "balances" the American or Canadian flag. Because most of our churches are constructed with a center aisle converging on the altar with an obvious attempt to have as much on one side of the church as on the other, the so-called Christian flag is a counter-balance to the national flag.

WHY HAVE a Christian flag? Perhaps in 1897, when this flag was first designed, some churches didn't use the cross. After all that day isn't so far past. Particularly among American Protestants there was a feverish desire to avoid anything that looked Roman Catholic. But there could be no harm in a flag, and so the red, white and blue ensign was concocted. But what significance does it have in almost all of our churches which center their decoration around the altar and its prominently displayed cross?

If you asked any member of the average congregation what he understood by the flag, would he be able to say more than that there's a cross on it? Besides, in too many of our churches these flags not only hang listlessly from flagpoles but flags and poles are unceremoniously hidden by dingy plastic dustcloths which make the flags almost invisible except on Sunday morning. Tidy housekeepers who swoop for the dustrag at the slightest sign of gathering fuzz would not have anything in their homes which served as little purpose as do most of our dust-catching flags. Why keep them in our churches?

But if we remove the Christian flag, we are once again "unbalanced." This in

itself isn't anything to get excited about. An object which disturbed the dull symmetry in most of our churches might be a welcome relief. But such an arrangement would give greater importance to the national flag, and this, I feel, would be unfortunate.

As Christians, our first and greatest loyalty is to God. From him and him alone comes all that we have and are. His chief gift to us and the one we ought to prize most dearly is his Son. By the life of perfect thanksgiving and obedience of Jesus Christ, all men stand in the hope of righteousness and salvation. We believe this so deeply that we want to remember it not only with our minds but in our eyes, so we set symbols up in our churches. Stained-glass windows, carvings, pictures, and other objects are all designed to direct our sight and our minds toward the great act of redemption in Jesus Christ. And most important of all the symbols we use in the church is the cross.

When we place our country's flag in our chancels we attest to another loyalty, a loyalty which no matter how great must always be secondary to our loyalty to God. For some people this will cause no conflict. "God and country"—sometimes in the reverse order—are to them almost synonymous.

But what happens when our government for all of its pious appearance (and this is not to condemn prayers before parliament or congress or the cabinet) fails to live up to the will of Almighty God? Where then is our loyalty as Christians to take rest, in the cross or the flag?

A few years ago I was with a group of persons visiting from Europe visiting the chapel of one of our institutions. One of them expressed great concern at the prominent place given flags in the church. We have our recollections of the flag, he said, and we know what the flag means in our land today. To place the flag which flies over our land in the house of God would mean that our government, which is opposed to the church and all it stands for, demands equal loyalty with Christ. This cannot be!

Although most of us have never been met with a decision to choose between Christ and our nation, we know where our first and demanding loyalty is and will be. Above all else, we march under the cross.

Judging from the mail, the question whether to have flags in the church or not is still a live one. Some pastors anxious to set their people on the path that leads to deeper, growing loyalty to Christ have suffered all sorts of criticism because they have taken a stand against the use of flags in the church.

Let us hope that when church councils meet, this matter will be discussed quietly and in the spirit of Christ. Let's hope that when it comes time to order new flags for the church, they won't.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Break a promise?

Question: I am sixteen, and very much in love with a boy who is twenty. We both want very much to get married but I have two more years of high school

When I started dating Dick I knew I loved him, but I promised my parents I would not marry before my high school graduation. That was a year ago. Now I want more than anything else to get married soon.

Some time ago I went to see my high school principal about going to night school, as well as in the daytime, in order to finish in a year instead of two years. He would not allow it. I realize that I should have a diploma, but I never liked school. I now have even less interest in it because I consider that I could be keeping house and cooking for the man I love. I can't decide whether I should break the promise I gave my father and mother, for the sake of my own happiness, or suffer it out for two years more in order not to hurt them.

I am Lutheran, while my boy friend is Roman Catholic. He is giving up his religion for me of his own free will. In return I would like to marry him and make a home and happiness for him before he goes into the service.

Of course, I know that I am young, but I know also that I am in love. Dick and I have many of the same beliefs, ideas, and interests. We just want to be together as much as possible while we are young.

Please, please help me in this situation. I have no one else to whom I can turn, because no one else will even try to understand.

REPLY: You have got into too much of a love affair too early in life. While you feel that you are deeply in love and want to marry, you are not mature enough to understand what it's all about. You seem to be swayed by emotions which you do not understand. You should take very seriously the advice of your parents, and certainly keep the promise you made.

If you marry in the near future you will have thrown away the opportunity to enjoy the doings of young people, to grow more mature before assuming large responsibility, to study and understand better the various types of young men, to learn the many things young women ought to know, and to gain the background with which to make a good decision about marriage. You will probably run the risk of being tied down to child care long before you are ready for it.

Your plan has also other serious hindrances. Dick is Catholic. It is almost always a mistake for a Protestant to marry a Catholic. It may seem attractive now, but in later years you may run into so much trouble about it that you'll wish you had never even considered it. Many letters come to me from persons who have married Catholics, and they are always sad. If you insist upon such an alliance, then insist also that Dick unite with your church now and become a real Protestant. Unless he proves by several years of faithfulness to your church that he really has changed, you won't be able to depend on it.

Another hindrance is the prospect of his going into the service. At your age you shouldn't think seriously of marrying, but especially not under such conditions. If you were of mature years, this particular angle of the case might be different.

If you had set out to select the most dangerous kind of marriage, you could hardly have found anything more unpromising than this one. Some young people don't like this kind of advice, but the more intelligent ones appreciate it. Now is your opportunity to keep out of trouble—don't miss it.

THE LETTER TO THE HEBREWS

Read Hebrews 3:1-6

WHAT DIFFERENCE does it make that Jesus took up residence here on earth, and suffered and died, and learned what it is like to be human and to be tempted? He became like us in every respect in order to act as a merciful and faithful high priest, a go-between spanning the gap between God and man, working on the sin that created the gap—but that was years ago. What does it have to do with me and with others like me now?

Questions like these might be put to anyone who makes assertions about Jesus Christ. We may be fairly certain that queries of this order were asked of the early preachers of the Gospel.

The writer of Hebrews at this point in his "letter" undertakes to answer them. He has gone to some lengths to make it clear that Jesus joined the human race as a man and that no prophet of the past nor any angel of God holds a candle to him. He has used considerable writing space to explain Jesus' purpose during the time he was here. Now he stops in the midst of his portrait painting to tell his friends precisely how the whole matter applies to them.

THE APPLICATION begins with words which show how considerate the writer was. He could have lashed out at his readers with a bitter tongue because they were ceasing to care much about Jesus. Instead he pays them a high compliment. He calls them "holy brothers who share in a heavenly calling."

Regardless of what they had been thinking, they were still a part of the Church of Jesus Christ. They continued to belong to that unique fellowship which was created by God and which pulls all sorts of people into its circle.

Christians in the church may sometimes develop some exceedingly twisted notions about God and Christ and themselves and what the real nature of their relationship to God and one another is. Their theology may be quite bad, and their faith reduced to decidedly low levels. But that does not automatically mean they are ready "to be thrown away" as lost. It is not necessarily a time for condemnation or amputational surgery but more possibly a time for patience and the administration of sizable doses of Christian love and instruction.

THE WRITER of Hebrews follows the latter line in dealing with his friends. He urges them to "consider Jesus, the apostle and high priest of our confession."

The Greek word for "consider" (*katanoeō*) used here in Hebrews means far more than simply contemplating something. The writer is telling his readers that, in the light of who Jesus is, it would be a mistake for them to misdirect their capacity and gift for religious thought and insight. Whatever there is in them which makes them religious men and appreciative of God's affairs must be allowed to play upon the right object: Jesus! The reason? Because he is what the church has been proclaiming him to be. He is *the* apostle of all apostles. God sent him as his own special messenger to earth, and apart from him God will have no dealings with men in any way. Furthermore, Jesus is the high priest

he whole human race. What will happen to sinful men when they come before their Maker depends entirely upon esus.

In fact, when it comes to this matter f God dealing with men and of men acing God-in-action, one will not find ny individual in all the history of the uman race of more cardinal significance han Jesus Christ. Jesus' position beween the human race on the one side nd God on the other makes him absoitely unique.

The ex-Jewish readers of Hebrews ere in need of an expansive statement f Christian faith like that. Because ey were beginning to depreciate Jesus, ey were once more becoming enamored the ancient heroes of Judaism.

The Jews had had scores of spiritually fted men in their history, men who led d pushed and preached them at God's hest into a closer relationship with od. Towering over them all was Moses. r the Jews, Moses was absolutely ique as an instrument in God's estabhing contact with men on earth. He s the channel of the one really sigficant act of salvation the Jews had perienced from God in their history, by using Moses God had delivered ael out of Egypt. It was that act which de the Hebrews what they were: d's chosen people! Almost all of their bsequent history and life was colored what happened back there in Egypt en God raised up Moses.

Furthermore, Moses was the channel ough whom God's law came to Israel. d let no one think receiving the law s insignificant! When that was handed vn through Moses, the entire pattern Hebrew life and culture and religious h was formed. In addition, through ses, God committed himself to future tionships with the Jews. It was his covenant with them that would endure for all time. He would fashion them into a great people and defend them forever as their God!

But that was not all. As the Scriptures related, Moses was the only human being who had ever looked at God face to face; and according to their tradition, he was the author of the first five books of their Scriptures so important to them.

IT IS NOT at all surprising therefore that, when the writer of Hebrews underscores the importance of Jesus for his ex-Jewish friends, he contrasts Jesus to the one man whom they were once more beginning to think was so significant.

You think Moses was unique? You think *he* was faithful to God in working with God's people? Well, one can say the same thing for Jesus—but he can say even more. In the matter of uniqueness Jesus really stands alone. For all of his greatness, Moses was only one individual among God's created people. Although he was no doubt worthy of considerable glory because God used him in such a special way, nevertheless he was not above being a created member of the household that made up God's family.

Right here is the point at which Jesus outstrips Moses in importance and uniqueness. Jesus ranks on the side of the builder of the household. He is not a *created* member of it. When Moses worked among men, he did so only as God's servant. Jesus labored among men as God's Son. As a matter of fact, the only family of God that now exists was fashioned into being by Jesus. It is therefore quite useless to talk about being connected with God in his family in any way now unless one hangs on to his confidence in Jesus Christ and is proud and glad to rest all hope in him.

—ROBERT A. BARTELS

BOOKS

SUMMING UP BULTMANN

Jesus Christ and Mythology. By Rudolf Bultmann. Scribner. 96 pages. $1.95.

A thin book, the most lucid expression in English to date of his highly controversial views by Dr. Bultmann on how the New Testament can be made relevant to men today, this important volume contains lectures delivered on a speaking tour of a number of American seminaries, including Maywood Lutheran, in 1951.

After a life-long critical study of the New Testament (mostly while professor at Marburg), Bultmann, who will be guest lecturer at Syracuse University this spring, initiated during and after World War II a penetrating discussion of how the Bible's message might get through to the great mass of people, estranged from traditional "church language" and dominated by modern scientific thought, without abandoning the insights found by biblical scholarship or without making men sacrifice their intellects.

His suggestion, as is well-known, was to recast the thought patterns of the New Testament, about a "second coming" or sin or the Holy Ghost, into language that strikes home to man's situation nowadays, to "demythologize" biblical descriptions about what life with and without Christ is like, and then to rephrase the meanings in terms of human existence today, specifically the language of existentialist philosophy and the portrait of man in contemporary literature.

Much that is familiar in Bultmann's thought reappears here, and also much that is new. Thus, while he still holds that Jesus' teachings on judgment refer to the present, not some future "Day of the Lord," Bultmann admits that "the biblical eschatology may rise again" because of atomic science and the terror and anxiety which abuse of modern technology raises. He continues to insist upon the impossibility of "proving," for example, the resurrection ("what we call facts of redemption are themselves objects of faith and are apprehended as such only by the eye of faith"); but there is a fuller, clearer view of God as acting, not only the object but also the ground of faith. As always, there is emphasis on the proclamation of the word and the necessity that it result in a new understanding of ourselves before God: with empty hands, yet freed from sin nevertheless, renewed in obedience and open for God's future.

Bultmann is not easy reading. These essays present his case with almost deceptive simplicity, however. They are recommended for those interested in what biblical interpretation into twentieth-century terms implies, and also for those who may have been inclined to dismiss too lightly caricatures of Bultmann's work. JOHN REUMANN

Philadelphia Seminary

CHRISTIANITY AND WOMEN

The Place of Women in the Church. By Charles Caldwell Ryrie. Macmillan Company. 155 pages. $2.95.

What did the introduction of Christianity do for the status of women? What does the New Testament say concerning their place in the home and church? How did those who lived in the days following the writing of the New Testament interpret its doctrine about women?

"These are but a few of the questions for which this book attempts to discover answers," states the author. "We seek facts not fancy; truth, not theory; instruction, not imagination concerning principles for today."

This scholarly little volume offers in its three parts: the effect of the life of our Lord on the status of women, the place of women in the life of the church during the Apostolic Age, and the status of women in the life of the church during the second and third centuries. For good measure, the author includes the background of the status of women in ancient Greece, Rome, and Judaism. Such vital problems as marriage, divorce, remarriage, widowhood and service in the church are discussed, as well as the

ormal function in the home of women who ave accepted Christian teaching.

"Unfortunately," explains Dr. Ryrie, some of the discussion must of necessity e technical; otherwise the conclusions will e inaccurate." Generous lists of notes at he end of each chapter verify the author's esire for accuracy. Discussion questions re also included. This volume is not recomended for inspirational use in an easy hair or in a women's meeting.

Tacoma, Wash. (Mrs.) Elsie Fagerlin

APTISM AS POWER AND GRACE

The Meaning of Baptism. By John Frederick nsen. Westminster. 125 pages. $2.50.

In twenty-one brief meditations grouped nder three divisions "Bearing His Name," haring His Death," and "Life in His irit," the author succeeds in pointing to ptism as that "enacted word of God which eaks so eloquently of His love for us." ptism as power and grace is reflected in se meditations.

All the presentations are deeply rooted in ripture; illustrative material is never nsy or shallow, but culled from the great mns and poetry. When the author seeks underscore his convictions, he summons llmann, Brunner, Sayers, Baillie, W. H. den, P. T. Forsyth, and others. Both pit and pew have much to gain from this e book for it is, indeed, a relevant wits to the redemptive word of God.

Marion, Va. Kenneth Killinger

THEOLOGIAN'S MEDITATIONS

he Victor Speaks. By Edmund Schlink. nslated by Paul F. Koehneke. Concordia. pages. $2.50.

his little volume of Lenten-Easter medions by a prominent Lutheran theologian a faculty member of the University of delberg is a gem. It is not brilliant aching nor is it unusual theologically. It ply offers one man's creative thinking ut the crucifixion and the resurrection. dmund Schlink, better known in Euron theological circles than in this counapproaches the victory of Christ on the cross through two series of sermonettes, one based on the Seven Last Words and the other on eight utterances of the risen Lord after Easter. What makes the book stimulating is the succession of fresh and provocative insights into the meaning of the cross and the empty tomb for today.

Writing of Jesus' prayer for the forgiveness of his enemies, Dr. Schlink says, for instance, "He who had taught his disciples to pray in the closet humbled himself so deeply before His murderers that He prayed openly before men and not in the quiet chamber of His heart. He was mindful of the fact that forgiveness is of no value if forgiveness is not known, and He did not want his murderers to be without comfort if after Easter they realized and knew whom they had killed."

Some of the meditations suffer from a rather heavy-footed translation but even so do not blot out a distinctive poetic flavor to the writing. Two of the author's poems are included. Liberal quotations from both Luther and Calvin as well as other theologians season the interpretation of most of the texts treated.

Not everyone will agree with all of Dr. Schlink's ideas. He quite frankly treats the long ending of Mark's Gospel as a legitimate saying of the risen Christ. He portrays Thomas as a man of no faith at all. He feels that Mary at the foot of the cross accused Christ in her heart because he had not preserved himself for her. However, few will read this book without being forced to think through carefully the real and rich meaning of Christ's victory once and for all over sin and death, a victory shared with everyone who believes in him.

Philadelphia Frank W. Klos, Jr.

BOOK BREVITIES

The Crucial Words from Calvary. By Herschel H. Hobbs. Baker Book House. 103 pages. $1.95.

Thoughtful and sober sermons on the seven words from the cross. They include careful word study, usually from the Greek text. Simple but not trivial.

overseas

WEALTH ISN'T SECURITY

GERMANY: Hannover.—WRITING in the New Year's issue of *Sonntagsblatt*, weekly church journal which he publishes, Bishop Hanns Lilje of Hannover warned West Germans against reliance on their new prosperity. One of the phenomena of the postwar years has been the rapid economic recovery of West Germany, which has led it to a period of boom and a new competition for world markets.

Bishop Lilje's weekly has also been a sort of phenomenon. It is widely read throughout West Germany and copies are often seen even in the Communist East Zone. Along with several other church-related periodicals, the 32-page, tabloid-size weekly newspaper has become an important molder of West German thought.

A summary of Bishop Lilje's editorial follows:

PROSPERITY can make you weak. One of the most difficult tasks people can face is that of withstanding the effects of suddenly acquired wealth. We in Western Germany can see how difficult it is. One more year of "economic miracles" and we'll be really in danger of inner decay.

We've talked a lot about this economic miracle which made Germany prosperous again but we haven't mastered its moral effects. Many have enjoyed it and frequently boasted about it while others have criticized and despised it.

Both parties were wrong, because both have failed to see it as what it is—a sign of God's patience. The fact that our economic recovery was so surprisingly fast and complete is not due only to our German efficiency. Over and above the undeniable achievements of German workmanship it has a lot to do with God's kindness.

People who know how to accept God's gift with a grateful heart will not ge panicky whenever the economy fluctu ates. Gratitude and confidence go to gether. And people who understand tha this strange unexpected decade of peac was a breathing spell in world histor accorded them by God will refrain fron complacency and concentrate on usin the time that's left to best advantage.

WE DON'T HAVE a minute to spare i we want to use it properly. Our grea slogans—liberty, human dignity, cultur and responsibility—must become word of action.

The most dangerous reaction in thi era of insecurity is one that induce people to indulge in articulate criticis of the times while acting as if their pe sonal witness could only be smothere by the contingencies of modern life.

This is politically foolish and wrong A healthy state lives on the spiritual an moral contributions of the individual. A Christian can certainly not be satisfie with tired resignation. He knows th God's word claims his full commitmen He is not allowed to remain passive t the resignation, fear and emptiness th result from moral decay take hold aroun him.

And he is not allowed to be afraid we enter into a year over which th clouds of impending storm hang heav He must learn to live in danger, to a cept the insecurity of his existence wi the assurance given by his faith in Go

God is the ruler, whatever may ha pen. But he makes history only wi those who obey and trust him.

To live in insecurity means to kno nothing except God's majestic migh And that's enough.

ULCA...

LONG STRIDE FORWARD

CONTRIBUTIONS through synods to the United Lutheran Church's 1958 "double apportionment" budget represented a 55 per cent increase over the previous year, as reported in THE LUTHERAN, Feb. 4. Total received from synods was $11,311,-781. In addition, royalties and other income brought the total receipts to $11,441,193.

"We are grateful to all synods and congregations that made this achievement possible," said Dr. Henry Endress, stewardship secretary. "Everyone regrets that the full double budget of $15 million was not met. The shortage means that we must postpone action on several major obligations and a series of new ventures. However, the ULCA has taken another long stride forward."

The income provided in full for the basic budget of $8,661,500—designated as Part I. By action of ULC conventions, all causes in Part II of the budget shared equally in income above this figure. It meant that each got 43 per cent of the amount it would have received if the full $15 million had been contributed.

A 21-member Allocation Commission meeting with the Executive Board in late January meted out a $417,515 fund set aside to meet "urgent demands for advancing the work of the church." Grants were made as follows:

Board of Foreign Missions	$ 67,166
Board of American Missions	203,893
Board of Higher Education	7,439
Board of Publication	73,043
National Lutheran Council	65,973

DESIGNATED in Part II was $5,530,000 for urgent needs, mostly for home mission buildings. A total of $2,411,117 was available for distribution to these causes:

Board of American Missions	$1,308,053
Board of Foreign Missions	525,401
Church House mortgage	261,610
NLC Student Centers	98,103
ULC Television Fund	218,008

ULC PAYS DIVIDEND

ULC's COMMON INVESTING FUND paid a 50-cent dividend to the stockholders in 1958. Value of shares, issued in 1954 at $10, rose to $14.13 at the end of the year. Boards, agencies, synods, congregations and institutions of the church have invested more than $6 million in the fund which has paid dividends totaling $756,200 since it began operation.

PEOPLE IN NEW POSTS

DR. S. N. GOPAL returned last month to the presidency of Andhra Evangelical Lutheran Church, the ULC affiliate in India. Dr. Gopal, a graduate of Chicago Seminary, is the first Indian principal of Luthergiri Seminary. He served as president of the Indian church from 1950 to 1954, succeeded this year President G. Devasahayam.

THE COMMITTEE ON CHURCH PAPERS elected new officers at its January meeting. THE REV. PAUL E. VALENTINER of Brooklyn, N. Y., was named chairman to succeed DR. ROBERT HERSHEY of New York. DR. ERNEST J. HOH of Lancaster, Pa., was elected secretary . . . WILLIAM SCHMUCKER EISENHART of York, Pa., was elected to the Board of Pensions to succeed OTTO K. JENSEN of Indianapolis, who is now a member of the Executive Board . . . DR. HANS P. TREUENFELS of Norwalk, Conn., was named by DR. FRY to represent the ULC at the annual German *Kirchentag* in Munich.

First Illinois Synod Home for Aged to Open in April

By JOHN E. COOPERRIDER

CHICAGO — St. Matthew's United Lutheran Home for the aging and infirm is nearing completion. Dedication is expected to take place on April 15. It will be the first United Lutheran home of its kind on the territory of the Illinois Synod.

The Rev. Ernest E. Koch, pastor of St. Paul's Church, Chicago, has accepted the call to become administrator of the home.

Management will be supervised by an executive committee, with other committees in charge of finance, programs, admissions, and building and grounds.

Applications for admission to the home in Park Ridge Manor, a northwest suburb of Chicago, are being processed. Operation is set to begin April 1.

A COMMITTEE set up to review the Child Welfare League of America's study of NLC child care agencies in Illinois and to put its recommendations into effect was formed last month in Chicago.

Chairman is the Rev. John E. Cooperrider (ULC), with Augustana's Pastor C. George Engdahl and Dr. Gerald K. Johnson and the AELC's Pastor H. M. Madsen as the other officers.

The new committee is composed of two representatives from each of the child care agencies of Illinois, one from each synodical body, and one from the social mission committee or its equivalent of each synodical body.

First action was to form a smaller committee to study the implications of the first recommendation of the League—establishment of one overall NLC child care agency in Illinois.

Counseling Center Successful

LAST FALL, North Austin Church, Chicago, announced opening of a counseling center headed by Dr. G. Rex Hurt, a psychologist (*see* THE LUTHERAN, *Dec. 10, 1958*).

CHRIST THE KING CHURCH, Florissant, Mo. (Loy W. Cooperrider, pastor), held groundbreaking services for a new church Jan. 25. Dr. L. O. Cooperrider, pastor of St. John's Church, Maywood, preached.

The $110,000 church will be of contemporary design and include a sanctuary for more than 180, a fellowship hall that can be separated into classrooms.

The whole building will be converted to an educational unit in three to five years when a larger church can be built.

Christ the King was organized less than three years ago with 117 baptized members, has 372 baptized members now.

Contemporary church planned for Florissant congregation
Conversion to education unit envisaged

With four months of experience in this church-related community service, Dr. Hurt, who spends one day a week at the church, reported that 48 persons ranging in age from 13 to 63 had requested interviews.

Among those who sought counseling were a young man unemployed because of his personality, who since was able to get and hold a job; a young unmarried girl dissatisfied with her family relationships; a number of couples seeking marriage counseling; and an elderly couple helped to adjust to daily living changes brought on by retirement and old age.

Others were a high school student of superior intelligence, helped to understand some of the psychological reasons for his lack of interest in school; and a young bachelor whose lack of self confidence interfered with promotions at his work and his relationship with the opposite sex.

Many churches have expressed an interest in the center and plan to start a similar program.

North Austin Church dedicated a $55,000 "F. W. Otterbein Memorial Organ" on Jan. 30, with a recital by David Craighead, head of the Eastman School of Music and organist at St. Paul's Church, Rochester.

Forell Heads Research Group

DR. GEORGE W. FORELL, professor of systematic theology at Chicago Seminary, was recently elected president of the American Society for Reformation Research.

The society meets annually for presentation of papers on the Lutheran and non-Lutheran Reformation. Between meetings research is carried on by smaller groups.

Last Lutheran to serve as president was Professor Robert H. Fischer, also of the Maywood Seminary, who served six years ago.

Dr. Forell will participate in a series of dialogue sermons at St. Mark's Church, Chicago, with Pastor J. Stephen Bremer during Lent.

Subject of the series: "The Faith of the Christian Church."

MICHIGAN

Questions of Multiple Ministry Discussed at Detroit Gathering

By CLYDE G. STEELE

DETROIT — Pastors of United Lutheran, Evangelical Lutheran, American Lutheran, Augustana and Missouri Synod churches met in Detroit for a two-day conference in January to discuss how a staff ministry would best further the work of large congregations.

"Adult education" was presented by Dr. Morris Wee of Bethel Church, Madison, Wis. Dr. Adalbert Kretzmann of St. Luke's Church, Chicago (Missouri Synod), discussed "responsibilities of the senior pastor" and "social welfare and counseling."

Dr. William H. Lazareth, Philadelphia Seminary, presented a paper on "Lutherans and social responsibility."

This is the third such meeting of Lutheran pastors. A fourth was set for 1960.

One Per Cent Off

THE MICHIGAN SYNOD marched toward a 100 per cent double apportionment goal for 1958 and in spite of economic recession and pressures reached 99 per cent of the goal. The LWA goal was reached and exceeded by 2 per cent.

Dr. Calvin F. Stickles, Reformation Church, Detroit, was elected by the synod executive committee to fill the unexpired term of the statistician, the late Pastor Louis Gunderman. Pastor Gunderman served the synod for 33 years. He died Nov. 23.

EIGHT CONGREGATIONS in metropolitan Detroit are participating in an evangelism mission which began the second week in February. Dr. R. R. Frobenius, assistant to the president of the Central States Synod, was speaker for the opening rally.

CHRIST CHURCH, Monroe, dedicated a new educational unit on Jan. 25. Guest preacher was the Rev. Robert H. Heine, vice president of the Indiana Synod and brother of Christ Church's pastor, the Rev. Raymond Heine.

MICHIGAN . . .

TRINITY CHURCH, Ann Arbor, dedicated a new church building on Feb. 1. The Rev. Richard Albert of Trinity Church, Grand Rapids, preached at the first service in the new church, and ULC President Franklin Clark Fry was speaker at the evening service.

Trinity has relocated from its downtown site to a more desirable section of the city. The Rev. Richard Preis is pastor.

THE REV. ROBERT ZOELLER was installed as assistant pastor of Resurrection, Detroit, on Feb. 1. A recent graduate of Hamma Divinity School, he was ordained at Springfield, Ohio, on Jan. 25. Resurrection's pastor is the Rev. J. Howard Laughner.

Merger Gets Tryout

DETROIT'S United Lutheran Pastor Association has been enlarged to include all congregations of the other three church bodies considering merger with the ULC.

For the past two months this group has met at Resurrection Church, Detroit, conducting panel discussions. All groups were represented.

CENTRAL STATES

Church in Modern World Pre-Lenten Lecture Topic

By MARTIN G. SCHROEDER

FREMONT, NEB.—Problems of race, peace and the technical age must be faced squarely by the church and every one of its members, pastors were told at a pre-Lenten lecture series at Central Seminary last month.

The annual convocation, under auspices of the ULC Board of Higher Education, is attracting an increasing number of pastors from National Lutheran Council churches in Nebraska.

Speaker on the subject of Christian social responsibility was Dean Jerald Brauer of the Federated Theological Faculty of Chicago University. President Karl E. Mattson of Augustana Theological Seminary, Rock Island, Ill.; Dr. Harold C. Letts, associate executive secretary of Christian life and work of the National Council of Churches, and Dr. Richard O. Comfort, executive director of the NCC's department of town and country church, were the other speakers.

Omaha Church Gets Gift

MORNING STAR CHURCH, Omaha, Neb., received as gift a 2½-acre plot in West Omaha. The property is valued at $75,000.

The congregation has been gathering funds for the past 18 months for construction of a new church. Dr. Walter Traub has been called as second pastor for the congregation served by the Rev. Martin C. Ashley.

GRACE CHURCH, West Point, Neb. (the Rev. George Krebs, pastor), held dedication services for a newly completed educational unit on Dec. 14. On the same day, St. John's Church, Ohiowa, Neb., dedicated a newly constructed seven-room parsonage. The Rev. Karl Konig is pastor.

LWR Drive Has Huge Yield

THIRTEEN AND A HALF tons of used clothing for Lutheran World Relief were gathered in Northeast Nebraska and Northwest Iowa and shipped from Sioux City, Iowa. The clothing drive was headed for the fourth consecutive year by the Rev. Samuel Jensen, pastor of First Church, Sioux City, Neb.

ORGANIZED conference lay evangelism schools are being held throughout the synod at seven points this month. Purpose of the schools is to familiarize councilmen, organizational leaders and other laymen with syn

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This is the first news report of Pastor Martin G. Schroeder, Jr., of Messiah Church, Grand Island, Neb., who is the new "Lutheran" correspondent for the Central States Synod.

Pastor Schroeder, who has been serving the Grand Island congregation since his ordination in 1949, serves the synod as member of the committee on church vocations. He was an editor of the "Midwest Lutheran." Pastor Schroeder is a graduate of Midland College and Central Seminary.

Van Werth, Ohio, Congregation Dedicates New Parish House

St. Mark's $205,000 parish education building dedicated last month
"Ten years of planning and one year of building"

OHIO SYNOD President Herbert W. Veler was on hand on Jan. 18 to help St. Mark's Church, Van Werth, dedicate its new $205,000 parish house. The parish house, said St. Mark's Pastor Herbert S. Garnes, Jr., was "the result of ten years of planning and one year of building." It was the congregation's first major building project in 46 years. St. Mark's Church was dedicated in 1913.

The parish house is designed for use of Sunday school departments and church organizations. It includes a "youth lounge" and parlor, kitchenette and offices for secretaries and the pastor.

INDIANOLA CHURCH, Columbus, is preparing to relocate after having been in one location in the Ohio State University district since 1917. Lots have been purchased five miles north, a purchase offer has been received for the old building, financing aid has been promised by the Board of American Missions. Pastor Edward Bary, at Augsburg Church, Orrville, since 1949, will come to the congregation next month, succeeding Dr. John Schmidt.

CENTRAL STATES . . .

odical and church-wide programs and to elate them to their respective congregations.

ULC Pastor to Serve State Senate

DR. AND MRS. MARTIN SCHROEDER of Lincoln, Neb., returned in October from a round-the-world tour. They accompanied a "Christian World Study" tour sponsored by the *Christian Century*.

Although retired from the active ministry, Dr. Schroeder was elected chaplain of the Nebraska State Senate at the opening session in January. He thus returned to the same chamber in which he had served as a legislator 22 years ago.

Dr. Schroeder succeeds the late Dr. E. C. Hansen, former chaplain of the Nebraska Senate and former statistician and pastor in the Central States Synod.

WEST VIRGINIA

Missions and Second Milers Help Meet Benevolence Goal

By HAROLD L. HANN

FAIRMONT—West Virginia took its place in the first rank of ULC synods when Treasurer H. L. Shelhamer sent a check to New York that brought 1958 double benevolence contributions to the 100 per cent mark.

The goal was reached when a half dozen established congregations became "second-milers," giving more than their double quota share, and when mission fields under development or newly organized congregations sent unapportioned gifts.

PASTORS AND LAYMEN in the mountain-

Continued on page 47

Hagerstown Church Starts Parish Education Building

By WILSON P. ARD

HAGERSTOWN—Ground was broken Jan. 18 for the new Christian education building at Trinity Church, Hagerstown. Dr. Wilson P. Ard, the pastor, and the Rev. Gerald E. Houseknecht, assistant pastor, were assisted in the ceremony by the Rev. Roland Ries, synod director of Christian education, and leaders of the congregation.

The new building is part of a $460,000 program that includes renovation of the present Sunday school and installation of a new pipe organ and a heating plant.

ST. JOHN'S CHURCH, Hagerstown, has started remodeling its parish school building. A parking lot will be added in the $250,000 project.

Miss Patricia R. Shoff is the new director of parish education. She attended Albright College and is a graduate of the Baltimore Deaconess School.

80 Per Cent of Goal Reached

SYNOD TREASURER VIRGIL W. DOUB reported that 80 per cent of the 1958 double apportionment was received. The synod also gave 96 per cent of its Lutheran World Action quota. Sixty-three congregations met the apportionment goal 100 per cent or more. A total of $66,699 was given for the camp and conference center fund.

Work is progressing on the new synod camp buildings. Six weeks of camping are planned this summer. Three workshops for prospective camp leaders were held throughout the synod in January.

Meetings for Councilmen

REGIONAL MEETINGS for church councilmen were held in January. The theme was a question, "If God is my creator and really rules the universe, then who am I and what is my role?"

Each meeting was addressed by a pastor, who guided discussions of the duties and responsibilities of council members. Western Maryland meetings were held at St. John's Church, Thurmont, with the Rev. Augustus Hackman as speaker; at Trinity Church, Taneytown, the Rev. Carl W. Folkemer speaking; and St. Paul's Church, Clear Spring, the Rev. Thomas F. Sinn speaking.

A LAY SCHOOL for evangelism was held Jan. 25 in Evangelical Church, Waynesboro, Pa. The Rev. J. Leon Haines, synod director of evangelism, was in charge. Talks were given by Pastors George E. Whetstone, Ronald Fearer, Donald R. Warrenfeltz, Gerald E. Houseknecht and James G. Horn, and laymen Allard Stallknecht, Carroll Stouffer, J. Arthur Throne and Donald C. Haynes.

A SPIRITUAL LIFE MISSION was held at St. John's Church, Cumberland, by the South Cumberland Ministerial Association. The speaker was the Rev. C. E. Seymour, blind pastor of the Boundary Avenue Methodist Church, Baltimore.

Pastor Ard breaks ground in Hagerstown
His grandchildren helped

PENNSYLVANIA

Missionaries to British Guiana Commissioned in Philadelphia

PASTOR AND MRS. DONALD R. GEBERT were commissioned as missionaries to British Guiana at Advocate Church, Philadelphia, on Dec. 18. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, preached. Advocate's pastor, the Rev. Malcolm S. Eichner, took part in the service. The Geberts are due to leave for their post Feb. 26.

Pastor Gebert, 29, is a native of Philadelphia. He graduated from the University of Pennsylvania and Philadelphia Seminary and was ordained by the Ministerium of Pennsylvania in 1954. He served St. John's Church, Sayre, Pa., until his resignation last June. He subsequently studied at the School of Missions attached to Chicago Lutheran Seminary in Maywood, Illinois.

The Geberts, Pastor Eichner and Dr. Erb
Best wishes send them on their way

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The Hagans and BPE President Walter Freed
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Board of Parish Education Names Peter Hagan Treasurer Emeritus

PHILADELPHIA—The name of Peter Paul Hagan is well known throughout the church. His services and contributions to boards, auxiliaries and causes of the church-at-large, the Ministerium of Pennsylvania and his congregation, St. John's Church in Melrose Park, are many. He and Mrs. Hagan donated Camp Hagan for girls to the Ministerium, and he was among the leading benefactors of Philadelphia Seminary.

Last month, the Board of Parish Education whose treasurer Dr. Hagan was from 1951 to 1958, named him treasurer emeritus and paid tribute to the Hagans' devotion to the work of the church in a testimonial that read in part: ". . . He has brought to the office of treasurer a generous spirit, integrity of purpose, skill in finance, loyalty to duty and sincere appreciation of parish education."

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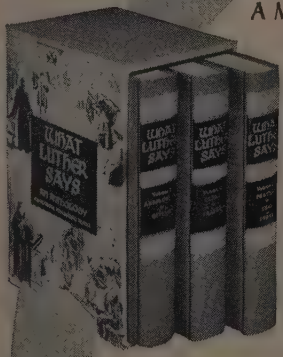

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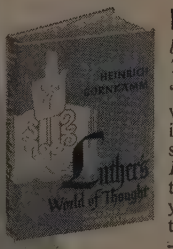

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Lancaster Re-Elects Pastor Martin Head of Conference Inner Mission

By ERNEST J. HOH

LANCASTER—Sister Betty Amstutz, secretary of the inner mission department of the Central Pennsylvania Synod, was chief speaker at the annual Lutheran Inner Mission meeting of the Lancaster Conference.

Lancaster is a pace-setter for this work among the conferences of the synod. It operates case-work service for older people and conducts a home for the aged.

The Rev. Gilbert Martin, pastor of St. John's, Lancaster, was re-elected president of the corporation. Mrs. Warren Heinly is the secretary and Mr. Harry Lawrence, the treasurer.

Lancaster Layman Joins LLM Staff

FRED R. HUEHNERGARTH, Lancaster, Pa., former manager of sales statistics at Hamilton Watch Co., presently a teacher of the Men's Bible Class at Trinity Church, Lancaster, has been called as full-time fund-raising director of the Lutheran Laymen's Movement for Stewardship.

He will be stationed at the New York LLM office and travel about the country to direct financial campaigns.

Church Meetings Can be Lively

ST. JOHN'S CHURCH, Lancaster (the Rev. Gilbert Martin, pastor), tried a new approach to enliven congregational meetings.

After the dinner with which the meeting began, the group of over 180 members was divided into small groups of six each. Each group discussed certain questions focusing the attention of members to needs and possibilities of the church.

Reports from the buzz sessions were made at a subsequent plenary meeting and the mind of the congregation thus established.

THREE HUNDRED SEVENTY Luther Leaguers attended the evangelism rally at St. Paul's Church, Lititz.

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PA.: LANCASTER . . .

The next rally will be held on March 15 at Emmanuel Church, Lancaster. Social action will be the topic.

Foreign Mission Cause Advanced

HOLY TRINITY CHURCH, Lancaster (Dr. Wallace E. Fisher, pastor), assumed two $600 units of support under the Board of Foreign Missions special gifts program for Mr. and Mrs. Steven Kolumban, who will serve as medical missionaries at the Vellore Christian Medical College in India. Mr. Kolumban is a physical therapist; his wife, a graduate nurse.

FRANK A. MCCONNELL, instructor of church music at the United Church of Christ Seminary, Lancaster, led the Lutheran Pastoral Association in a discussion of "good wedding music" at its January meeting. The paper was sponsored by the American Guild of Organists. Mr. McConnell played a number of selections, among them several original compositions.

New York City Pastors Hear Scherer, Steimle

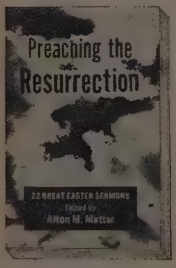
By PAUL VALENTINER

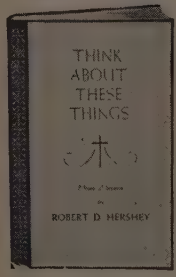
TWO NOTED seminary professors headed a pre-Lenten preaching institute for Lutheran pastors in the metropolitan area early this month.

Dr. Edmund A. Steimle, Philadelphia Seminary, opened the institute at Holy Trinity Church, Manhattan, on Feb. 3, speaking on "the preacher as the servant of the Word." In the evening his topic was "the Word of God in Lent."

The following morning Dr. Paul E. Scherer, Union Seminary, spoke on "God's Word and His world." A discussion period followed.

Conducted by the Manhattan Lutheran Pastoral Association, the institute was designed to deepen the pastor's "insights into the Word of God in this important season of the church year and to sharpen skills of communication."





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Massapequa Park mission starts building
r. Kreider turns earth as Conference Presi-
ent Gibney (left) and Pastor Deitz stand by

Mission Builds Second Church

ONE OF THE fastest-growing missions in the ULCA, eight-year-old St. David's Church, Massapequa Park, Long Island, broke ground for another building late in 1958. For the second time in four years, Pastor Charles E. Deitz and his congregation were forced to undertake a major construction program.

Phenomenal growth which skyrocketed the membership to 1,150 and the Sunday school to 1,000, permitted the congregation, organized in 1951, to become self-supporting within four years. The $100,000 sanctuary built in 1955 became inadequate almost before the mortar was set.

Last Nov. 30, Dr. Eugene Kreider, home missions superintendent of the New York and New England Synod, turned the first spade of earth for a new $300,000 church and educational building. Nassau-Suffolk Conference President Herbert N. Gibney preached.

Pastor Deitz served churches in Germantown and Albany, N. Y., before coming to the Massapequa Park congregation in 1952.

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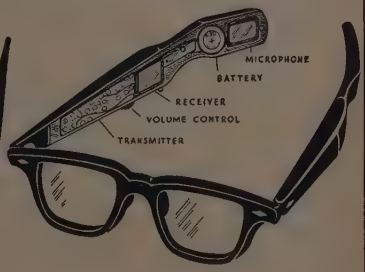

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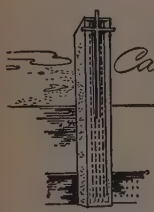

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• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

NEW ENGLAND

Mission Church at Norwalk Makes 106 Per Cent for '58

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The Church of the Good Shepherd, Norwalk, achieved 106 per cent of its double apportionment for 1958. This mission congregation organized in May, 1957, now has 96 confirmed members. It is also a 100 per cent subscriber to THE LUTHERAN. The Rev. William Fensterer is the pastor.

FIRST CHURCH, Waterbury, scheduled the first worship service in its "Outreach Chapel" in Watertown on Feb. 15. The congregation has purchased the old city library. The Rev. Robert Heydenreich is the pastor.

Pre-Lenten Retreat Held

AUGUSTANA AND ULCA churches held a pre-Lenten retreat for pastors on Feb. 2 and 3 at Senexet House, South Woodstock. Dr. Sydney Ahlstrom, of Yale Divinity School, spoke on "The Lutheran Church and the American Religious Tradition." There was a panel discussion of "The Merger in New England."

A worship workshop was conducted by Augustana and ULCA churches in Trinity Church, New Haven, on Feb. 1. Pastors and church musicians studied the liturgy, vespers and selected hymns.

Luther League Holds Rallies

CONNECTICUT LUTHER LEAGUE divided its Lenten Mission Rally into three area meetings. The Rev. Oscar V. Werner, retired missionary to India, spoke on Feb. 8 at Emanuel Church, New Haven. The Rev. Samuel Schmitthenner, missionary to India, spoke Feb. 15 at Concordia Church, Manchester.

Dr. James Stull, missionary to Liberia, will speak at the third rally on Feb. 22 in St. Paul's Church, Terryville.

THE REV. ERICH BRANDT was installed as associate pastor of St. John's Church, New

Britain, on Feb. 8. The pastor is the Rev. Otto Plagemann.

THE REV. HERMAN VESPERS, of St. Paul's Church, Terryville, was elected chaplain of the Lutheran Home for the Aged, Southbury.

FIRST SERVICE for the new mission in Hamden was held Feb. 1 in the high school. The Rev. Owen Sanderson is the mission developer.

THE REV. WILLIAM SCAR, representing the NLC Division of College and University Work, visited Connecticut colleges during January.

WEST VIRGINIA . . .

Continued from page 37

top district are planning an area evangelism mission for next fall. St. Mark's Church, Clarksburg, scheduled a mission for April 26-29. Dr. Frank K. Efird, pastor of St. John's Church, Salisbury, N. C., will be missioner.

Charles Aurand Retired

AFTER A PASTORATE of over 36 years at First English Church, Wheeling, Dr. Charles G. Aurand resigned last month. He expects to retire in Gettysburg, Pa.

In addition to his pastoral duties, Dr. Aurand served as synod secretary and for three years as its president. He was for many years director and vice president of the National Lutheran Home for the Aged in Washington, D. C., and president of both the Wheeling Ministerial Association and the Greater Wheeling Council of Churches.

In recent months First English Church has completely redesigned its church school rooms, and added a narthex and elevator to its church building. Cost was about $100,000.

AMONG RECENT LOSSES of the synod have been the transfer of the Rev. Frederick A. Matchinski from Pt. Pleasant to become a mission developer in the Ohio Synod, and of the Rev. Robert H. Anschuetz from Leopold to become pastor of St. Luke's Church, Pittsburgh. Currently needed are nine men

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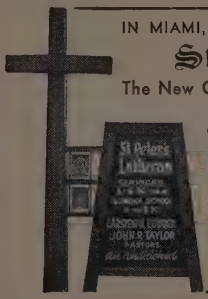

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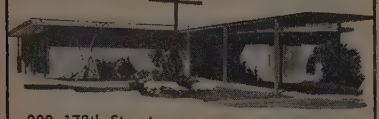
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WEST VIRGINIA . . .
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ST. PAUL'S CHURCH, New Haven, has petitioned the synod to approve its separation from Zion Church, with which it formed the Mason County parish.

DECEASED

THE REV. PAUL G. CHROPUVKA, 64, pastor of St. John's Church, Kenosha, Wis., died Dec. 4.

A member of the Slovak-Zion Synod, Pastor Chropuvka was a native of Lansford, Pa., and a graduate of Muhlenberg College and Maywood Seminary.

Having served St. John's, Kenosha, from 1920 to 1923, he was called to Minnesota where he organized Holy Trinity Slovak Church, Minneapolis, and served Minnesota cities in the mission field. In 1928 he returned to the Kenosha charge.

Pastor Chropuvka is survived by a sister, Mrs. Anna Velky, Lansford, Pa.

Funeral services were conducted Dec. 6 at St. John's Church, Kenosha, by the Rev. John Zornan, president of the Slovak-Zion Synod, and Pastors John Kalny, Gustav Skodacek, John M. Siedem, and John Adam.

Burial was at Green Ridge Cemetery, Kenosha.

DR. HEINRICH W. FALK, 56, pastor of Church of the Resurrection, Caracas, Venezuela, and pioneer in multilingual work of the Lutheran World Federation in South America, died Jan. 20 at Caracas following a brain thrombosis. He was a member of the Pacific Southwest Synod.

Born in Hamburg, Germany, Dr. Falk was educated at the universities of Giessen and Berlin. Following World War I he was an exchange student of theology in the United States and received his master's degree from Hartford Seminary, Conn.

He served pastorates in Germany from 1932 to 1947, when he returned to America for a long-term speaking tour for Lutheran World Action. He received a Doctor of Philosophy degree from the University

outhern California in 1951. He was as-igned as the first pastor of the Caracas ongregation in 1952.

Dr. Falk is survived by his wife, the ormer Janet Prentice; a daughter, Mrs. Jack rim; and three sons, George, Thomas, and ichard.

A memorial service was conducted Jan. 1 by Pastors Alfreds Gulbis, George Posfay nd Hilding Hasselmyr, co-pastors of hurch of the Resurrection. Burial was at an Diego, Calif.

THE REV. PAUL GLADFELTER, 77, tired ULC pastor, died Jan. 24 at Jacobus, a.

Pastor Gladfelter was a native of Codorus ownship, Pa., and a graduate of Gettys-urg College and Gettysburg Seminary.

He served Pennsylvania congregations at reen Hill and York Springs, and the bbottstown-East Berlin parish. Following s retirement in 1938, he served as supply istor for the Arendtsville parish and other ork County churches.

Pastor Gladfelter is survived by his wife, e former Amy B. Bailey.

Funeral services were conducted Jan. 28 Salem Church, Jacobus, by Salem's Pastor mes R. Nace, the Rev. Franklin E. Pat-hke, and Dr. Dwight F. Putman, president the Central Pennsylvania Synod.

Burial was at Mt. Rose Cemetery.

MRS. NELLIE PRICE SPANGLER, 75, dow of the Rev. Stoy L. Spangler, died n. 29 at McKeesport, Pa. A native of eagertown, Pa., Mrs. Spangler made her me in Newport, Pa., and was visiting a ughter at the time of her death.

Pastor Spang'er, who died in 1949, served ngregations in the State College-Pine ove Mills parish, Pa.; Everett, Pa., and ewport, Pa.

Surviving Mrs. Spangler besides her ughter, Mrs. Ruth Richards, are two sis-s and a brother.

Funeral services were conducted at New-rt, Feb. 1 by the Rev. Gerald H. Riedel. Interment was at Yeagertown.

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IN CONCLUSION

IF THERE'S any way I can manage it, I always accept invitations to visit the South (especially in midwinter). In August I made some speeches in Virginia and North Carolina, in October in Georgia, and have just returned from a week in Alabama and one or two days apiece in five other southern states.

One reason for going south is personal. I greatly like Southerners and find it unusually pleasant to be among them. There aren't many places, according to my experience, where one is received with such open-hearted cordiality as in the South.

THE OTHER REASON, these days, of course, is that I am eager to see first-hand how the integration situation is developing. This recent trip came just as several schools in Virginia were receiving their first Negro pupils. I talked about this with many people, and read reports and editorials in newspapers of a dozen southern cities.

This isn't enough research to support very definite conclusions. But I did get the impression that most Southerners are reacting to the situation in a calm and moderate manner. The fanatics are being disregarded. I heard no statements that "none of our schools will ever be integrated." Governor Almond was praised as a much wiser leader than Governor Faubus.

The Tampa (Florida) *Tribune*, for instance, said that "Virginia has demonstrated to the South that segregation cannot be legally maintained in publicly operated schools" and "has shown that with officials who respect law and order, and who demand similar respect from the people, a measure of school integration can be accomplished, if necessary, without the violence and educational turmoil which have left their scars on other Southern states."

And a housewife told me, "I'm no politician, but I hope these politicians will do something. I don't want our schools closed."

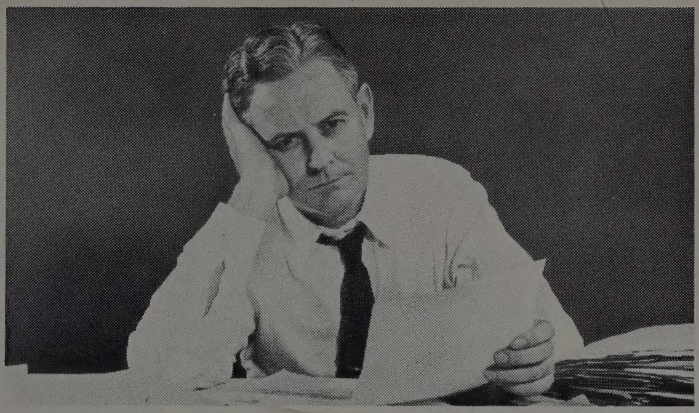
THE OTHER SIDE of the story, which is especially evident to a Northerner who visits the South at frequent intervals, is the striking progress which Negroes are making toward self-respect. We drove 2,700 miles through the South, and saw the improved conditions of Negro life. Many of those old signposts of segregation, the WHITE and COLORED labels over waiting rooms and elsewhere, are gone. We saw scores of fine new schools for Negroes, with shabby old shacks which used to be schools still standing close by.

This is all extremely thrilling to me. It seems like a great adventure of the most important sort, when a large nation begins to go to work seriously in bringing about conditions of equal opportunity for the people within its borders. This is the long-deferred completion of the American Revolution of 1776.

It isn't only in the South, of course, that Negroes must travel a long road. White people almost everywhere in America have a chance to share in the difficult attempt to help minority races to advance to first-class status in our society. Northern city people mostly shrug off the problem by emigrating to the suburbs. We still close many of our churches as the Negroes move into their neighborhoods.

In the long run, upgrading the Negro may be a more important achievement of 20th-century America than the invention of the H-bomb or even of television.

—ELSON RUFF



The night I decided to change jobs

I remember the night. It was about three years ago. I was alone, working late, at the office. Suddenly, I sat back and asked myself, "Is this what I really want in a career? Am I making the progress I should be? Where is my next move up—and how soon?"

I had to admit that my job just didn't seem to offer much of a future. And the work was routine... no challenge, no real satisfaction.

For some reason, my problem made me think of a friend of mine, a fellow who represented Lutheran Brotherhood. It seemed to me he had all the things I wanted.

He was ambitious, too, and he could move ahead just as fast as his ability would permit. He was as free and independent as if he owned his own business. I knew he worked hard, but I could see that he really enjoyed helping other Lutherans arrange security for themselves and their families.

And he obviously was earning far more than I was.

I called him the next morning. He had me talk with his supervisor, the Lutheran Brotherhood general agent. In fact, I talked with a number of men in the Brotherhood. They even let me take special aptitude and interest tests to help me decide whether I really should make the change.

It was the best move I ever made. I'm working hard, but my income is good, and increasing steadily. Best of all, I love my work and I'm helping my fellow Lutherans.

I've come a long way since that night when I decided to change my career.

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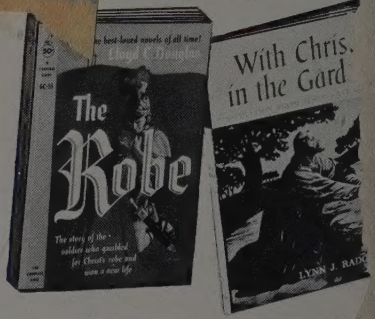

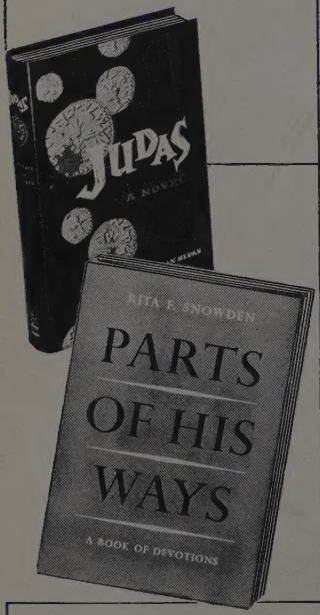

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